

William B. Godbey's

COMMENTARY ON THE NEW TESTAMENT.

VOLUME V.
ACTS—ROMANS :
PAUL, THE CHAMPION THEOLOGIAN.

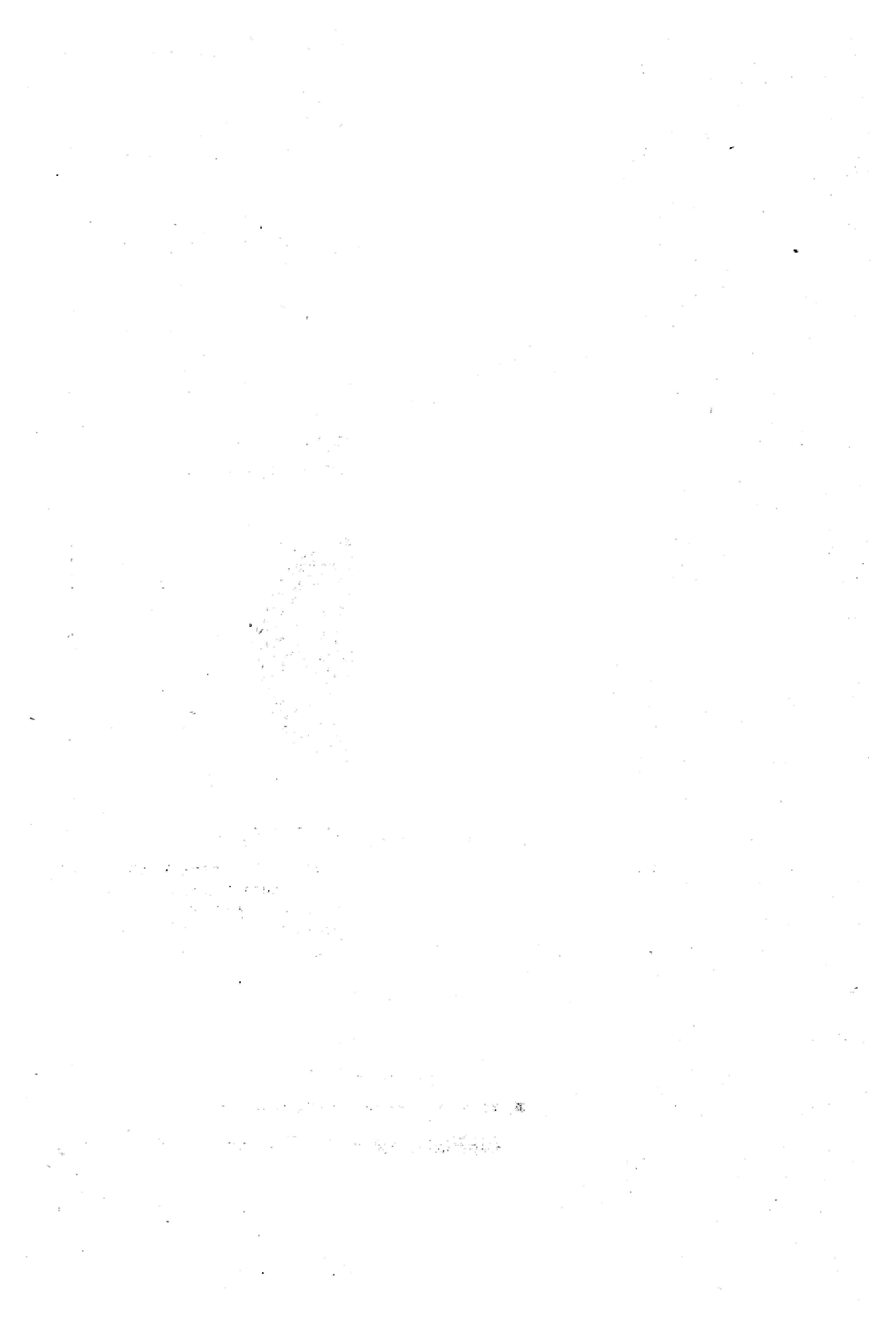


Regeneration Baptism of the Spirit Healing 2nd Coming

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ACTS OF THE APOSTLES.

PROLOGUE.

Luke is the writer and Paul the dictator. The hired house in Rome is the place and A. D. 61-63 the time. As Paul does not appear on the stand till the sixth chapter, doubtless Luke availed himself of his ample opportunities in Palestine during Paul's two years' imprisonment in Cæsarea, A. D. 58-60, to travel round over the country, visit Jerusalem, and spend much time with Peter, John, James and other apostles, prophets and saints; meanwhile he gathered up materials for this wonderful history of the Apostolic Church which he afterward wrote, pursuant to the dictation of Paul during his Roman imprisonment. Luke accompanied Paul on his long anticipated journey to Jerusalem to bear alms to the saints, having spent the winter of A. D. 57-58 at Corinth, setting out early in the spring and arriving at Jerusalem in the latter part of May. Paul, having been arrested by the roaring mob and dragged out of the temple, was only saved from a cruel death by the opportune intervention of Lysias, the Roman chiliarch, with his army. Having permitted him to stand before the Jewish Sanhedrim, and signally failing to find any charges against him criminal in Roman law, and having discovered a formidable conspiracy among the Jews to kill him, he nobly interposed and sent

him away by night protected by an armed escort, and committed him to the custodianship and jurisdiction of Felix, the proconsul, at the same time presenting no criminal allegations whatever against him. Felix, unlike the noble Lysias, was unfortunately a great money-lover, a notorious tyrant and a very corrupt man. On the first trial he saw, like Lysias, that the prisoner was utterly innocent; meanwhile, he became awfully convicted by his straight and terrible preaching, so that he trembled from head to foot under a mighty paroxysm of alarm. While it was his imperative office of duty, and Paul's inalienable right, to release him without further procedure, yet the avaricious tyrant held him in prison two long years, actuated by the vain hope that money would be paid for his release; meanwhile he sat under the powerful preaching of Paul like millions of others, his terrible convictions resisted and the Spirit grieved away till the powerful preaching of Paul could no longer move him to repentance. At the expiration of two years the opportune removal of Felix out of office, his dethronement, degradation and arraignment before the emperor at Rome, providentially secured the release of Paul from his two years' imprisonment at Cæsarea. Festus, the successor of Felix in the governorship, was a high-toned Roman gentleman like Lysias. Finding Paul left in prison by Felix to purchase Jewish favor in his terrible calamities, he immediately brings him to trial, calling down the Jewish magnates from Jerusalem to prefer charges against him. Finding Paul perfectly innocent, astounded and convicted by his preaching, he declares the legal possibility of his immediate release. At this salient

epoch, behold! Paul appeals to Cæsar, pursuant to the inalienable right of a Roman citizen, thus forcing the governor to send him to Rome, there to stand before the imperial tribunal. Paul had long earnestly desired to visit the world's capital and preach the Gospel in the great metropolis of all nations. This was a great undertaking in those ages when navigation was in its infancy, the steam engine and mariner's compass as yet undreamed of. It was as great an undertaking at that time as it is now to travel round the world. In 1895 I traveled the very same route from Jerusalem to Rome in the short space of ten days. As Paul was utterly incompetent financially to make this trip, he availed himself of his right as a Roman citizen to stand at Cæsar's judgment bar, not that he cared anything about the verdicts of earthly tribunals, as our Savior, when He met him on the Damascus road, had already revealed to him a martyr's destiny. Thus, using his wonderful natural sagacity, illuminated by the Holy Ghost, he avails himself of his right to appeal to Cæsar, thus forcing his enemies at their own expense to carry him to Rome that he might preach the Gospel in the world's metropolis. When Festus found that he had appealed to Cæsar, and that Roman law compelled him to send him to the diagnosis of the world's emperor, he regarded it a *sine qua non* that he also send the criminal charges against him, as the very novelty and inconsistency of sending a prisoner for trial with no bill of charges would expose his administration to criticism and burlesque at the imperial court. Hence he does his utmost, even availing himself of the co-operation of King Agrippa, an adept in all Jewish law. They

both do their best to find criminal allegations against Paul, but signally and hopelessly fail. Hence Festus is forced to meet the issue and actually write a letter to the emperor stating that he had only sent the prisoner pursuant to his own right of appeal as a Roman citizen, there being no criminal allegation whatever against him. The letter of Festus and the exceedingly favorable report of Julius, the Roman centurion who had charge of the prisoners during the voyage, and saw the power of God on Paul during the awful shipwreck and miraculous deliverance, besides the wonderful miracles of healing wrought by him on the island of Melita, gave Paul an exceedingly favorable introduction to the authorities at Rome, at once commanding the unparalleled leniency of the imperial administration, virtually setting him free, making his imprisonment but nominal; meanwhile "unhindered" he proceeds to establish a great mission in the heart of the world's metropolis. Having sailed from Cæsarea in September, after his long and perilous voyage he arrives at Rome late in February, A. D. 61, inaugurates his gospel mission, in which he preaches two years; meanwhile he dictates to Luke this wonderful history of the Apostolic Church, founded on the day of Pentecost, intrusted with the responsible mission of preaching the gospel of the coming kingdom to all nations, thus preparing the world for the return of the glorious King. Why was Paul, at the expiration of two years, ruthlessly dragged out of his gospel mission, and, loaded with chains, brought a prisoner into the barracks of the prætorian army? This resulted from the death of Burrus, the commander-in-chief of the imperial guards, who, in lieu

of the emperor, had received the letter of Festus and the report of Julius, and administered in the case of Paul on his arrival as a substitute for the emperor, being completely won over into sympathy with Paul and magnanimously protecting him as long as he lived. Now Paul's only influential and powerful friend and protector at the imperial court having passed away, there is nothing left for him but the rigors of military despotism. During these memorable two years in his hired house, he not only preaches day and night, but dictates to Luke, his faithful amanuensis, the Acts of the Apostles, the epistles to the Ephesians, Colossians, and Philemon.

CHAPTER I.

DEDICATION.

1, 2. We see that this book is dedicated to Luke's friend Theophilus, to whom his Gospel is also dedicated. Doubtless this brother Theophilus, who is not elsewhere mentioned, was much beloved by Paul and Luke. While it is more than likely that some eminent saint is here personally addressed, it is pertinent to observe that Theophilus is a cognomen from *Theos*, God, and *philos*, a lover. Hence it means a lover of God, and is here to be understood not only as specific, but generic, and applying to all of the lovers of God in all ages. Hence, reader, take notice; if you are a lover of God, this book, as well as Luke's Gospel, is dedicated to you, since it is dedicated to all the lovers of God of all ages and nations.

THE KINGDOM OF GOD.

3. I am so sorry that nothing has been elaborately revealed appertaining to the precious ministry of our Lord with His apostles during the forty days of His glorified sojourn upon the earth between His resurrection and ascension. It is merely here stated that He spent the time "speaking the things concerning the kingdom of God." Doubtless this explains the thrilling enthusiasm of apostolic preaching relative to the coming kingdom, and their incessant buoyant expectancy of their Lord's return on the throne of His Millennial glory during their personal ministry. The kingdom of God is the Divine government. It was predominant in Eden, suffering total eclipse in the Fall. It was partially restored among the antediluvians, received a great impetus in the flood, flashed along the patriarchal ages, thundered out from Sinai, was predicted by the old prophets, preached by John the Baptist, our Savior and His apostles, and, during the Gospel dispensation, is to be heralded to all the nations on the face of the whole earth, calling out the elect and preparing them for the Lord's glorious coming, when He will be crowned King of all nations and reign from the rising of the sun to the going down of the same, "and of His kingdom there shall be no end."

BAPTISM WITH THE HOLY SPIRIT.

4, 5. One of the puzzles of all Christendom, a problem which none can solve, is why the Christian Church in all ages has not strictly adhered to the positive and unequivocal mandate of her Lord "not

to depart from Jerusalem" till the Pentecostal endowment of the Holy Ghost and fire had descended on them. If she had faithfully obeyed this commandment of her ascended Lord she would have conquered the world long ago, preached the Gospel to every nation, and thus brought back her glorious King, restoring to the whole earth the Edenic state. This is the missing key-stone out of the fallen arches of all the great ecclesiasticisms that have ever risen upon the earth. When the Holiness people relax their grip upon this glorious mandate of our Lord, and send out unsanctified preachers like the worldly churches, it will then be pertinent to write Ichabod on our escutcheon.

KINGDOM OF ISRAEL.

6. When Jacob was converted amid the wonderful vision of the ladder, he called the place Bethel, which means "the family of God," commemorating the fact of his spiritual birth, as then and there he was born into the family of God. After twenty years of terrible conflict with inbred sin, especially assuming the form of that fatal iniquity of covetousness, which has slain its millions, not even sparing the apostles, but consigning poor Judas to the doom of the lost, Jacob, like all others, could only conquer in a second work of grace. Peniel means "the face of God." He must meet God face to face and receive the wonderful fiery baptism on the bank of the Jabbok. There victory came never to depart, and his name was changed from Jacob, which means "rascal," to Israel, which means one that "prevails with God." In the grand restitution, when Satan is to be taken out of

the world and Paradisian glory restored, the government of the world is to be given to the "princes of God," who shall rule all nations as the subordinates of their glorious King.

TIMES AND SEASONS.

7. Probably a better translation of these Greek words would be "periods and epochs." You plant out a peach orchard. Then follows a period running over a number of years during which the trees flourish and yield their fruits. Eventually they get old and diseased, and the fruit is not only imperfect in quality but much reduced in quantity, so that it no longer pays to perpetuate the enterprise. The fruit-bearing period is past and a revolutionary epoch supervenes. You dig the trees up by the roots, make fuel of trunks, roots and branches, plough and harrow the ground as virgin soil and proceed to pitch another crop on an entirely different agricultural line. So, in the Divine administration, we see these periods occupying rolling centuries and wound up by miraculous Divine interventions, developing memorable epochs and superinducing a new order of things. The Eden period terminated in the sad calamity of the Fall; the antediluvian, with the Flood; the patriarchal, with Egyptian slavery, plagues, and destruction in the Red Sea. The Mosaic dispensation, launched amid the thunders and earthquakes of Sinai, adorned with many prophets, saints and martyrs, finally degenerated, like its predecessors, into dead formality and hollow hypocrisy, rushing madly into the bloody scene of Calvary, fast ripening for destruction by the invasion of the Roman armies. The Gospel dispensa-

tion, the last of all in the grand preparatory for the coming kingdom, though inaugurated amid the unprecedented glories of Pentecost, pursuant to prophecies has already degenerated into worldly ecclesiasticisms, fast ripening for destruction. "It is not your prerogative to know the periods and epochs, which the Father placed in his own authority." The appointment of the day of His coming is fanatical, as this is known to the Father only. However, it is our privilege to know the time of the end, the precise time being known only to the Father, from the simple fact that it is probably impossible for any human being to know the exact chronology. Professors Totton and Dimpleby, evidently the greatest chronologists of the present age, define the expiration of the "Gentile times" in the last vernal equinox (1898). The lunar chronology finishes the "Gentile times" seven years ago; the calendar chronology, thirty-five years hence, and the solar chronology, in seventy years. If we take Daniel's tribulation period, forty-five years, to intervene between the rapture of the Bride and the coming of the King, we may certainly be on the constant lookout, because by the majority of chronologists the coming of the Lord to steal away His Bride is over-due. That we are living in the time of the end of the Gentile dispensation and in the Millennial dawn, is certainly indubitable.

THE HOLY GHOST HIMSELF, THE POWER.

8. "But you shall receive power of the Holy Ghost having come on you." The English version gives this very incorrectly, "you shall receive power after that the Holy Ghost has come upon you." You

find it beautifully corrected in the Revised version. I have heard and read many sermons from this text exhorting the people to seek power after the Holy Ghost had come on them. All this leads to superstition and fanaticism. The plain revelation is that the Holy Ghost Himself is the power, and there is no other. So never seek power, but seek the Holy Ghost Himself. When you have Him you have all the power you need to do anything that God wants you to do. So you have nothing to do but to get thoroughly sanctified and filled with the Holy Ghost, abide in Him, obey, and be true. So long as you thus abide, responsive to the gentle voice of the indwelling Comforter, verifying His will revealed by His Spirit, Word and providence, you will have all the power you need to do your whole duty, because you have Omnipotence to check on at will. After we are filled with the Holy Ghost we grow with paradoxical rapidity, and thus, with spiritual enlargement, become more and more capacious of God. Consequently, we should be always reaching for a more copious endowment of the Holy Ghost, ever seeking Him and depending on Him alone to impart the needed power. The word translated "power" here is not identical with the word "power" in the preceding verse. There it is *exousia*, "authority"; here it is *dunamis*, "dynamite." Hence, the literal reading: "You shall receive dynamite of the Holy Ghost having come on you"; *i. e.*, if you will receive the Holy Ghost as a personal, indwelling Sanctifier and abiding Comforter, He will supply you with all the dynamite you need to blow all sin out of you and to qualify you to

blow up the Devil's kingdom wherever you go, and enjoy an everlasting victory in your heart and life.

TESTIMONY.

“And you shall be my witnesses in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost of the earth.” Here we see the beautifully defined and ordinary phenomena of the indwelling Holy Ghost. Such people are saved from false modesty and tormenting cowardice, so they are always ready to testify anywhere and everywhere. They have faith in the Holy Ghost to give them words. So they do not wait to study up something to say, but are always ready to open their mouths and meekly witness to the mighty works of God in their souls. The fallen churches are dumb like graveyards. The Pentecostal churches are vocal like graveyards on the resurrection morn, when tombs are bursting and saints leaping into the air with roaring shouts of victory. Dumb religion is the devil's counterfeit. God's genuine opens the mouth and keeps it open.

THE ASCENSION.

9-11. This is the grand climacteric fact of this chapter, suitable to impress it on the memory as the Ascension chapter. When I was at Jerusalem I was never satisfied walking over Mount Olivet where Jesus walked so much. Whenever I had a leisure hour I would run away to Calvary or to Olivet, or to both. The memorable spot where the feet of my Lord did last tread the earth, how unutterably hallowed! That sacred spot is left unencumbered with any superstructure to this day. It is free for the

weary feet of loving pilgrims from all lands to tread. About ten paces from it a beautiful stone tower two hundred feet high has been erected for the accommodation of the Lord's pilgrims who are anxious to follow Him just as far as possible in His upward flight. How I was delighted to climb that tower to its summit! There I stood gazing up into the blue ethereal firmament of a Palestinian sky through which my Lord did fly away, and leave the world in darkness to mourn His absence and sigh for His return. As I gazed skywardly I imagined that I saw the opening heavens and the glory radiating from the shining presence of my descending King. The trumpet reverberated in my ears, and I saw old Mount Olivet bestudded all over with the tombs of patriarchs, prophets, saints and martyrs, breaking into fragments, thus liberating the long-imprisoned saints, leaping into the air and ascending with tremendous shouts to meet their glorious Lord. I enjoyed climbing that tower; but I did not like to come down. I longed for my wings, to fly away along the shining ethereal track whither my Lord had ascended up to Heaven.

11. "And they said, Galilean men, why stand ye gazing up into Heaven? The same Jesus who was taken up from you into Heaven will so come in the manner in which you saw Him going into Heaven." Such was the testimony of those radiant angels whose effulgent glory flashed out on the astounded multitude standing on the summit of Mount Olivet and witnessing the glorious ascension of our Lord. He went up amid the clouds, bright and glorious (as there are no rain clouds in Jerusalem in the summer time); so He

will come again, riding on a brilliant white cloud, bright as the lightning. He went up accompanied by hosts of angels as well as redeemed spirits. So He will return, attended by mighty hosts of unfallen angels and all the disembodied spirits of the Bridehood, returning to the earth to receive their risen and glorified bodies. Zachariah beautifully corroborates the testimony of these angels: "His feet shall stand again upon Mount Olivet." This is grand and conclusive, assuring us beyond the possibility of cavil that the very same transfigured and glorified body of Jesus which flew up from Mount Olivet is coming back again to put His feet on that mountain summit. The word of the Lord is unmistakable. The same Jesus who rode over Mount Olivet on the donkey is going to ride down on a cloud and put His glorified feet on the spot He evacuated to fly away to heaven. The very same Jesus who hung on the cross is going to sit on the throne.

THE UPPER CHAMBER.

12, 13. The walled city of Jerusalem is a quadrangle about twice as long from east to west as wide from north to south. The population is now estimated at fifty thousand, the city without the wall containing the same, though occupying a much larger territory and growing rapidly, as the space within the wall is all densely filled up, crammed and crowded. The walled city stands on a great mountainous table-land, the four prominences of which are Mount Zion, in the southwest; Mount Moriah, in the southeast; Mount Bazetha, in the northeast, and Mount Akra, in the northwest. Jerusalem is by nature the most impreg-

nably fortified city on the globe, the Almighty with His own hand having prepared the site, high up on those great mountains, environed by the deep mountain gorges, designated the valleys of Gihon, Hinnom, Jehoshaphat, and Kidron, completely encompassing the city (really constituting one continuous abyss on all sides except the north). Hence invading armies in all ages have been utterly unable to approach the city except from the north. As it is the city of the Heavenly King, all the kings of the earth in all ages, conscious of the rivalry between this fallen world and heaven, have always held a grudge against Jerusalem and done their utmost to destroy it. Therefore Jerusalem has stood seventeen sieges and been destroyed seven times. After the Romans destroyed it, A. D. 73, the emperors, who were loyal worshipers of Jupiter, Apollo, Venus, Minerva, Diana and other Roman gods, and implacable enemies both to the Jewish and Christian religion, did their utmost to exterminate not only the existence but even the memory of Jerusalem from the annals of the world. Hence the Emperor Adrian in the second century dropped the very name "Jerusalem," founded a Roman colony on the site, and named it Elia Capitolina, thus obliterating the very memory of God's holy city. Two hundred years rolled away with no city on the earth called Jerusalem. When the Emperor Constantine, A. D. 325, was converted to Christianity, he and his queenly mother Helena went to Jerusalem and undertook its restoration, restoring the name and doing their utmost to identify the hallowed spots so dear and sacred to every Christian heart. Mount Olivet, east of Jerusalem, across the valleys of Jehoshaphat and Kidron, is the highest in all

that region, being two hundred feet higher than Zion, Moriah, Bazenta and Akra on which Jerusalem stands. The city is so densely built as to disqualify the explorer from seeing much of it while within the walls. From the summit of Mount Olivet we enjoy a most capacious and satisfactory view of the whole city. When our Savior ascended into heaven from the summit of this mountain, pursuant to His emphatic mandate, positively prohibiting the disciples from their long cherished privilege of the world's evangelization till they received the Pentecostal enduement of the Holy Ghost and fire, they returned to Jerusalem, "a Sabbath day's journey"; *i. e.*, three quarters of a mile. Entering through the east wall, they travel on through the whole length of the city to that favorite upper chamber on Mt. Zion, in the southwest corner of the city, which memories had already hallowed, because Jesus had there so frequently edified them in His wonderful Bible-school. In this upper chamber not only the twelve apostles, but one hundred and eight disciples, male and female, assembled. Among them, the mother of Jesus and His brothers.

14. Our Lord's brothers [doubtless the sons of Joseph by a former marriage], James and Judas, the latter in E. V. called Jude to contradistinguish him from Judas Iscariot, who had brought disgrace on the name. These brothers of our Lord are not mentioned in the catalogue of the original twelve (Matt. 10). There are two named James in that catalogue, but neither of them the Lord's brother. After our Savior's inaguration into His official Messiahship by the baptism of John, He immediately began to astonish the

world by His mighty works. All classes and nationalities are electrified and bewildered by His miracles, spontaneously clamoring, "Surely this is none other than Messiah, the Shiloh of prophecy, the Christ of God, the Redeemer of Israel, and the Savior of the world." Meanwhile, His elder brothers remained somewhat reticent, soliloquizing, "This is no one but our little brother Jesus, whom we used to rock in the cradle and entertain with flowers, while mother got dinner. He was always the best and sweetest child we ever saw, and so good and industrious to help us do the work, at an early day becoming quite an expert in the carpenter-shop. We do believe that He is a mighty prophet, like Moses, Elijah, and Elisha. They wrought stupendous miracles. But to say that He is the Christ of God, the Shiloh of prophecy, the Redeemer of Israel, and the Savior of the world, is certainly going too far. He is just one of us, and nobody but our own dear little brother." Therefore His elder brothers, James and Jude, stand aloof and contemplate all the mighty works of their brother Jesus, till He is arrested, nailed to the cross, and they see Him expire. Then they say, "Our precious brother ventured too far; He had great power, to be sure; but He made a mistake in venturing so far as to let His enemies get their hands on him. So now he is dead." But when they see Him walk out of the sepulchre and fly up to heaven, they utterly break down and fall into line with tremendous shouts of victory, "Glory to God in the highest, the thing is settled forever; after all, our dear brother Jesus is all that His disciples ever claimed for Him. He is none other than the Shiloh of prophecy, the Christ of God, the Redeemer of Israel,

and the Savior of the world." The Apostles hail the Lord's brothers a happy welcome into the apostleship of their Lord, and honor James, the elder of the two, with the pastorate of the *Alma Mater* Church at Jerusalem.

SUICIDE, SUCCESSION AND DOOM OF JUDAS.

15-26. Now Peter, in his recognized seniority, proceeds to have the vacuum created by the fall of Judas Iscariot supplied. The prophecies here quoted predicting the treason of Judas, did not necessitate him to perpetrate the atrocious crime. You must bear in mind that God is not tied to the prophecies, but the prophecies to God. The prophecies are in the past tense, from the simple fact that they are histories in anticipation, seen by the Omniscient Eye, with whom all events in all ages are present. Christ came into the world to die, a substitute for fallen humanity. If Judas had never been born, Jesus would have died a ransom for a lost world just the same. In verse 17 we learn that Judas received a lot of the apostolic ministry. We can not conclude that our Savior ever sent out a sinner or a devil to preach His holy gospel. John 6: 70: "Have I not chosen you twelve, and one of you is a devil?" If you will notice the gospel harmony you will find these words were spoken after about two years of the apostolic ministry had passed away. Unfortunately, Judas was the apostolical treasurer and financier,—a very dangerous office. The love of money fought Jacob with desperation twenty years, and would have conquered and sent him to hell if he had not triumphed in the Peniel experience after that memorable night of prayer, when the love of money

and all other phases of depravity were sanctified out of him. We doubt not but poor Judas has an alarming ministerial following at the present day. Could you uncap the bottomless pit and look down upon Judas, doubtless you would see him surrounded by multiplied thousands of preachers and church officials who were ruined by the love of money, sold out their Lord for filthy lucre, and made their bed in hell. Jesus condemns the hireling shepherd and says he will play the coward when the wolf comes. No wonder Satan's wolves at the present day are making awful havoc, slaying, devouring and scattering the Lord's sheep when a hireling ministry is the established order of all ecclesiasticisms. Judas sold Jesus for fifteen dollars. Many a preacher nowadays sells Him for fifteen hundred, and not a few for fifteen thousand. I seriously doubt whether any other apostle has a larger ministerial following than Judas. Reader, beware of filthy lucre; it sent an apostle to hell! There is no disharmony between Matthew and Luke as to the suicide of Judas, and their dissimilarity of phraseology but clinches the argument in favor of the veracity of both, as there is no probability that either had seen the record of the other. The statement in E. V. that Judas repented is not correct. When man repents in the true Bible sense, God always forgives, because a genuine repentance is the work of the Holy Ghost and the infallible antecedent to a free pardon. If Judas had repented, he would have been forgiven and saved. The Greek word does not mean repent, but "flooded with remorse," an actual prelude of hell torment, so utterly intolerable as to precipitate him into suicide. For the same reason millions besides Judas have

hurried to end their misery by suicide, a stratagem of the devil to expedite their damnation. Amid this horrific and unbearable remorse, Judas, seeking in vain to rescind the contract, throws down the money in the temple and runs away off to a rugged precipice beyond the deep valley of Hinnom [pointed out to me by my guide when I was there in 1895] with furious expedition, gets hold of a rope too weak to bear his robust, corpulent, Jewish body, ties it round his neck, swings off from the precipice, the rope breaks, he falls precipitately on the great rocks beneath, bursting in twain, as the Greek says, with a great noise, all of his internal organs gushing out. Thus he dies a most horrible death, weltering in his own blood. The popular superstition recognized the spot on which he fell as polluted, and, in modern parlance, haunted and unfit for human occupancy. Hence, they satisfy the proprietor by paying for it with Judas's money which he had thrown down in the temple, and erect on it a sepulchre for the interment of the homeless and friendless dying at Jerusalem.

20. "His episcopacy let another take." Here we find that Judas was a bishop, like all the other apostles. The New Testament bishop is simply a pastor of the flock of Christ, the original word being *episcopos* from *epi*, "over," and *scopeo*, "see." Hence it simply means an overseer, and applies legitimately and unequivocally to every class-leader, leader of a Holiness band or pastor in charge of a little bunch of Christians. The modern episcopacy is utterly unknown in the New Testament, and certainly a mistake in church economy, as out of it has developed priestcraft, prelacy, popery and the institutions of Antichrist which have girdled

the globe with the abominations of spiritual Babylon. These facts do not necessarily preclude the legitimacy and the expediency of a judicious and Scriptural superintendency. They recognize but one qualification for the apostleship, and that is primitive and persevering discipleship with Jesus throughout His entire ministry. Now they present two candidates, both well qualified, and turn over the election to the Holy Ghost. The casting of lots, customary in that day, innocent, simple and recognized of God, was equivalent to drawing straws, a very simple and common method of decision at the present day. The lot having fallen on Matthias, he is at once recognized as a legal apostle, filling the vacancy created by the fall of Judas. This whole transaction has been severely criticized and condemned by theologians as destitute of divine authority, at the same time alleging that Matthias never served as an apostle, as we never hear of him afterward. This argument breaks down of its own weight, as the same may be said of the majority of the other apostles. Paul, with his vast learning, as a matter of course wrote up his ministry; while, for the very opposite reason, the other apostles wrote nothing, except four, and some of them but little; while we are dependent on secular history for our knowledge of the life, ministry and destiny of the majority. History informs us that Matthias entered courageously upon his great and responsible work. During the destruction of Jerusalem, A. D. 73, all the apostles, being Jews, with all other Jews and Christians, who were nearly all Jews at that time, being driven out of Palestine went in all directions preaching the Word, doubtless like Paul each of them seeking a new field where he would

build on no man's foundation. Matthias went on preaching, taking Africa for his field of labor, wandering far away into Abyssinia, where he preached faithfully till he was honored with a martyr's crown. Mark also went to Africa and finally suffered martyrdom in Alexandria, Egypt, being dragged by a cruel mob through the streets till he expired. Matthew also spent his life preaching in Africa, finally suffering martyrdom in a city of Ethiopia. Luke, the faithful writer of this book, was hung on an olive tree in Greece. Paul was beheaded by order of Nero, about one mile west of the Roman wall. Peter was crucified on the Campus Martius in Rome, with his head downward. Andrew became the apostle of Armenia, where he faithfully preached till they crucified him on a transverse cross. Philip was crucified in Asia Minor. Bartholomew preached faithfully in Phrygia till ordered by the king to leave his country forever. Failing to obey the order, the enraged monarch had him skinned alive. Jude, the brother of our Lord, wandered far away into Northwestern Asia, preaching in Tartary and perhaps in China till they put him to death by tying him up to a tree and shooting his body full of arrows. James the Greater, the son of Zebedee and brother of John, was beheaded by Herod Antipas. James the Less, the son of Alphæus, was precipitated from a pinnacle of the temple in Jerusalem, and then beaten to death with a fuller's club. Thomas the doubter, all of his doubts and cowardice having been burned up when he received the fiery baptism, preached his way far out into India, where he faithfully preached and witnessed for Jesus till his enemies ran a cruel iron bar through his body and hung

him up between two trees, thus complimenting him with a martyr's crown.

25. "To receive a place of this ministry and apostleship, from which Judas departed to go into his own place." So long as Judas was true to the ministry and apostleship of our Lord, he enjoyed a place in the kingdom of God. Unfortunately, Satan pulls and pulls incessantly on the mighty Archimedian lever of money-love, till he finally maneuvers to tilt him away from the safe anchorage of our Lord's ministry and apostleship, the divine image evanescing from his heart and the Heavenly Dove retreating away. Then Satan comes in and pollutes his spirit through and through, obliterating every trace of heavenly congeniality and fitting him only for hell. Just as Holiness gravitates all its possessors into heaven, their own place, where they meet none but congenial spirits; even so doth sin gravitate its victim hellwardly, till, like a millstone round his neck, it drags him into the bottomless pit, "his own place," where everything and all the inmates are alike polluted with sin, and where alone in all the realms of eternal worlds, the sinner can find congeniality. The sinner has his own hell in him and carries it with him into hell. If he were to go to heaven he would carry his hell in him into the city of God. With hell in him, though in heaven, he would doubtless be, if possible, more miserable than in hell; so that even in heaven he would be irreconcilably dissatisfied and wretched so that he would long to get away, and, like the fallen apostle, go to "his own place."

CHAPTER II.

PENTECOST.

1. The Kairites (so named from the Greek word which means time and occurs in the phrase "times and seasons") are scholarly critics who make times and seasons a specialty of investigation. These tell us the day of Pentecost was Sunday. Our Savior was crucified on Friday, April 14th. This would make Pentecost the first Sunday in June, and the notable epoch on which the dispensation of the Holy Ghost was inaugurated. The celebrated Dr. Gordon denominated Pentecost "the birth of the Holy Ghost." Though this strikes us as strange phraseology, yet it is not without a degree of plausibility. Of course, such a statement does not ignore the pre-existence of the Holy Ghost, as He is none other than the very and eternal God, co-existent with the Almighty from all eternity. The same is equally true of the Son; yet He was born in Bethlehem. The Son of God was as real in the old dispensation as in the new, excarnate in the former and incarnate in the latter; but just as truly a Savior of the antediluvian as of the present generation. Before Pentecost the Holy Ghost was in the world in all ages; but it may be said that He operated on human hearts extrinsically, *i. e.*, from without. *E. g.*, while the minstrel played, the Holy Ghost came *on* the Jewish prophet. When Samson arose and shook himself the Spirit of God came mightily *on* him. As the Son of God when born in Bethlehem came into a human body, so the Holy Ghost in the day of Pentecost came into the bodies of the dis-

ciples, thus incarnating Himself in human bodies and inaugurating His own dispensation, whose crowning glory is the incarnation of the Holy Ghost. When the Holy Ghost radically purifies a human spirit and moves into it, thus incarnating Himself in a human being, a new order of administration and operation at once supervenes, in which the incarnated Holy Spirit operates intrinsically, *i. e.*, from within upon the external world, using the person thus occupied as a medium, spiritual, intellectual and physical, to transmit His omnipotent heavenly influences to all with whom He comes in contact. Hence you see that the incarnation was an indispensable prerequisite to make the church truly aggressive in the conquest of the world to Christ. Hence our Savior told His disciples that they would do greater works after He had gone to His Father; because He must go up and receive the Father's approval of His expiation of a guilty world before the divine administration can be magnified by the incarnation of the Holy Ghost in the people of this world. This is really the glorious earnest of the grand restitution. When the Holy Ghost thus incarnates Himself in a human being, He brings in the "age to come" (Hebrews 6: 5), *i. e.*, the millennium, a prelibation of the glorious millennial reign of our descended Lord. The grand ultimatum of the gospel dispensation is this incarnation of the Holy Ghost, in which we are actually married to Him (because He is none other than the Spirit of Jesus), and this spiritual wedlock verifies the Bridehood of Christ, anticipatory of the glorious celebration of the heavenly nuptials in the presence of the Father and multiplied millions of unfallen angels at the marriage supper of the Lamb in

heaven, which shall immediately follow the rapture of the bride, for which we are this day in constant outlook. Our Lord ascended into heaven on Thursday. Flooded with the thrilling anticipations of His glorious prophetic fulfillments in the descension and incarnation of the Holy Ghost, they go away to their mission hall on Mount Zion, thrilled with jubilant expectations. Some think the Lord will honor His ascension day and send the Comforter before the sun goes down. In this they are mistaken, and a night of prayer brings deep illuminations into their hearts. Friday, ever memorable for the crucifixion of our Lord and the redemption of the world, brings a new inspiration to the rising tide of faith, intensified by Peter's fervent exhortation: "Surely this is the glorious day when our Lord will baptize us with the Holy Ghost and fire!" Friday is fled and gone, and Saturday, the good old Jewish Sabbath, ushers in. James and John are eloquent, thrilling all with their inspiring exhortations: "Surely our Lord will honor the good old Sabbath of Moses and the prophets, and augment the hallowed memories of this glorious day by sending down the promised enduement." Another night of prayer conduces to grander spiritual illuminations. Sunday ushers in. Mary's eyes sparkle while eloquent inspiration leaps from her lips: "Surely our Lord will honor the glorious day of most hallowed memory when He broke the fetters of the tomb and arose triumphant over sin, death and hell!" These wonderful days, clustered about with the ineffaceable memories of stupendous miracles, unspeakably sacred to every loving disciple, have all flown away, and "hope deferred maketh the heart sad." Monday ushers in, fraught

with no inspiring memories. Now prostrate on the floor they cry to God. The Holy Ghost, with the effulgent lamp of His infallible scrutiny, goes down into the profound subterranean regions of their fallen spirits, revealing to Peter his cowardice, to Thomas his doubts, to James and John their ambition, and to all the dark dens of hissing serpents, the dismal lairs of roaring lions, the filthy kennels of snapping dogs and the loathsome bogs of croaking frogs, swelling toads and poisonous scorpions, constituting the dismal *debris* of inbred sin, the Satanic heredity of Adam the first. Tuesday follows, redeemed by no hallowed memories. So they sink deeper into the dismal subterranean regions of original sin, contemplating with unspeakable mortification the gorgon horrors of hereditary depravity revealed to the quickened spiritual eye by the infallible Heart-Searcher. Wednesday is commemorated by a deeper sinking out of self and still profounder illuminations revealing the horrors of inbred sin. That day is commemorated in the experience of many reaching bottom-rock. Thursday ushers in like a sun-burst from a world of clouds. Many exclaim, "Glory to God, for the triumphant ascension of our Lord on this hallowed day one week ago!" Mary in advance of her dispensation had known the sweet experience of entire sanctification, sitting at the feet of Jesus, felicitously oblivious of all the world; as had Nathanael, an "Israelite indeed, in whom there is no guile." Fortunately, these two disciples stand on the high plane of cloudless sunshine beneath the clear sky of Beulah land, roaring inspiring shouts to their brothers and sisters amid the swellings of Jordan's terrifying floods. Old Peter is one of the

first to heed the inspiring appeals of Mary and Nathanael, and dares to walk out in naked faith and trust the cleansing blood radically and thoroughly to purify his heart from all the vacillations and cowardice which had flooded him with intolerable disgrace (Acts 15: 9). John, with brilliant countenance, swings clear by faith alone. Now they follow in platoons. Finally, doubting Thomas, with faltering tread, dares to set down his foot on Jordan's stormy billow. Friday floods them all with the ineffaceable memories of Calvary, when the Lord redeemed the world by His flowing blood. Hence, the blood has honored that memorable day from dewy morn till dusky eve. It is significantly a day of victory. Saturday, the good old Jewish Sabbath, literally signifying the perfect rest of the soul in Jesus, is truly a crowning day on the battlefield of faith so memorable the last nine days. Wonderful and glorious is the soul rest into which they sink away. The second Sunday morning of those memorable ten days now gilds the Oriental skies, while the fair-fingered Aurora, the daughter of the dawn, is moving on tip-toe over great Mount Olivet. This is our Lord's glorious resurrection day. The battle has been fought on the bloody fields of consecration and faith and a ten days' prayer-meeting without intermission. They have gone down to the bottom-rock of Consecration and prayed up to the triumphant altitudes of Faith. The battle is fought, the victory won and Hope has spread her eagle pinions ready for her celestial flight. They have spent the ten days on their knees and prostrate on the floor. But they are done praying. They have prayed up to the highlands, where heavenly visions, in seraphic

splendor, roll in floods of unearthly glory, inundating that memorable mission-room with an electrical panorama of the long-anticipated descending Comforter. Hark! the roar of a cyclone fills the firmament. Behold! forked-tongues of flaming fire sit on every brow and flood the room with an unearthly illumination. That mission-room can no longer hold the fire-baptized one hundred and twenty. What a stampede down stairs! all mouths wide open, stentorian voices roaring like lions, arouse the city, and one hundred thousand people rush from all directions to see what is the matter. I visited a great convocation of scholarly clergymen and high-steeple officials with long plug hats, sleek coats, tooth-pick shoes and golden-headed canes, with long faces and lugubrious countenances and deep sighs, consulting either with other, "How to reach the masses." Here the problem is solved once for all. Get the baptism of the Holy Ghost and fire and they will reach you. You need no advertisement but the stentorian shout of new-born souls and Spirit-filled pilgrims. Peter's seniority is recognized in his leadership, complimented with the first gospel sermon on that wonderful occasion. O, that sermon! of which Luke gives us but a brief epitome. It was a clap of thunder from beginning to end, sheet-lightning flooded with dynamite. Modesty and cowardice have been burnt up with the fire of the Holy Ghost. So the illiterate fisherman faces kings and potentates, the combined authorities of church and state, panoplied by all the persecutionary power of earth and hell, and without a flicker looks them squarely in the face and arraigns them at the judgment bar of God Almighty, charged with the murder of

His Son, the Savior of the world. The countless multitude stands appalled, as if the archangel of doom *had come down and was blowing his mighty trumpet*, waking the dead and gathering the world to the judgment-bar. Amid the forked lightnings of this first gospel sermon, preached without preparation, grammar or logic, thousands fall prostrate, as if a battery of a hundred cannons had been simultaneously turned on them. They make Jerusalem roar and reverberate, "What must we do?" Now that the lightning of conviction has sent panic to listening myriads, immediately the hundred and twenty-five baptized men and women disperse in all directions, preaching with the Holy Ghost sent down from heaven. Do you see Mary Magdalene mounted on David's tomb and preaching to the thunder-riven multitude falling round her and crying for mercy? Look at Thomas the doubter, his doubts all burned up with Holy Ghost fire, standing on the wall of Jerusalem, with a voice like a lion, preaching to the appalled multitude! O, that wonderful day! never to be forgotten, memorialized by the incarnation of the Holy Ghost. The world had never seen such a day since from Sinai's melting summit, amid lightning bolts, deafening thunder and heaving earthquakes, Jehovah God came down and launched the Mosaic dispensation. Again He is come in the culminating miracles of fiery Pentecost to inaugurate the last dispensation, destined to prepare the world for the glorious theocracy, never to go into eclipse.

TONGUES OF FIRE.

3. The tongue symbolizes the gospel whose dispensation is here and now inaugurated. God has never given but one definition of His minister,—“a flame of fire” (Hebrews 1: 7). Satan is the great counterfeiter. He counterfeits everything that God does, in that way fooling the people till he can dump them into hell. The world is to-day chock full of the devil’s religion, in which he deceives people by millions, Pagans, Moslems, Papists and Protestants, making them believe he is God. Despite all the chicanery of hell, honest Bible readers, illuminated by the Holy Ghost, have no trouble to detect the devil’s counterfeit. The way to heaven is so plain “that wayfaring men, though fools, shall not err therein” (Isa. 35). God’s gospel is all fire. We need two tongues to preach it, corresponding with the two great works of grace in the plan of salvation. As we see here, both these tongues are flames of fire; the one to preach hell-fire to alarm them, bring them to repentance and keep them out of hell; and the other to preach heavenly fire to Christians to sanctify them wholly with the real fiery baptism, burning out of them everything that will not do for heaven, and thus sanctifying them wholly to dwell in the glorified presence of God, world without end. The most stupid ignoramous can discriminate between fire and ice. It is equally easy for honest people to distinguish between God’s religion and Satan’s. The former burns up all sin and fills you with heavenly fire, while the latter freezes you into an iceberg. The devil’s religion freezes you here and burns you in hell through all eternity. Good Lord,

have mercy on the north-pole churches, with their iceberg members and their cultured pastors. Who can contemplate the wholesale delusions of the devil in the iceberg churches and not recognize the awful fulfillment of the latter-day prophecies of our blessed Savior? "Because iniquity doth abound the love of many shall wax cold."

FILLED WITH THE HOLY GHOST:

4. In the old dispensation the Holy Ghost operated extrinsically in the people. It is the crowning glory of the gospel dispensation to be filled with the Holy Ghost, in which case He operates on us intrinsically. The law must be satisfied before the glorious Retribution, back to the Edenic state in which God filled Adam and Eve like angels, can take place. The incarnation of the Son defeated the devil and magnified the violated law; thus sweeping every difficulty out of the way and lifting the flood-gate of perfect love to pour its Niagaras of full salvation into the consecrated believing heart. Hence the crowning glory of the Pentecostal dispensation is the filling of the heart with the Holy Ghost. We find the gospel standard uniformly recognized throughout the history of the apostolic church. It was not only the indispensable qualification of the gospel herald, but it was a *sine qua non* in the deacon, intrusted with the temporal interests of the church, as well as the eldership, charged with the graver responsibilities of the immortal soul. At this point Satan long ago maneuvered to derail and thus blast the purity and blight the glory of the Christian Church, seducing the fair Bride of Christ to receive his black hand in wed-

lock, deck herself in all the ornamentation of the world, and verify the horrific prophecies pertaining to the harlot of Babylon. Revelation, 12th and 17th chapters. If the church had remained true to the Pentecostal doctrines and experiences she would long ago have enjoyed the honor of conquering the world and bringing back her glorified spouse to be crowned King of kings and Lord of lords. The filling is impossible unless preceded by a radical emptying, a complete evacuation of our spiritual being by all evil. This is the negative experience under the cleansing blood, the invariable antecedent of the glorious positive experience, *i. e.*, the impletion of the Holy Ghost. If you are true to the infallible Monitor, you can always have at your command the needed information relative to this glorious and extraordinary experience, as He is sure to reveal to you an emptiness in your heart, "an aching void" the world can never fill. Spirit-filled people alone constitute the Bridehood of Christ (Matt. 25). Our Lord proposes to rule the world during the coming millennial age through the instrumentality of His Spirit-filled, transfigured Bride (Rev. 20: 6). He is now depending on the Spirit-filled members of the Bridehood to preach the gospel of the glorious coming kingdom to all nations, calling out the elect and thus preparing the world for His glorious return to reign in righteousness (Matt. 24: 14). Reader, I abjure you, by the infinite value of your soul and the infinitesimal glories of the coming kingdom, that you get truly filled with the Holy Ghost and by doubtless faith and martyr obedience keep filled, on tip-toe watching and waiting to hail your Lord descending on a cloud (Rev. 1: 7).

DOUBLE MIRACLE.

5-9. On this occasion an unprecedented double miracle was wrought by the Holy Ghost on not only the speakers but all the hearers. This double miracle moved like a span of cyclones through the multitude, bringing the gospel with lightning velocity and unerring intelligibility to all. On the speakers was miraculously conferred the power to speak in all of the languages represented in that vast cosmopolitan assembly. Those "ignorant and unlearned" men and women preached fluently in languages which they knew not. Of course they knew substantially and experimentally what they were preaching, but they did not know the words and sentences they spoke. In their dispersions the hundred and twenty men and women, all preaching with the Holy Ghost sent down from heaven, spoke in the language of the people with whom they were providentially associated. An illiterate disciple happens to encounter a multitude of people speaking the Coptic language, as they were citizens of Egypt. She preaches fluently in Coptic, though she knows not a word of it. Bartholomew happens to encounter a multitude from Rome speaking the Latin language, of which he knows not a word, yet he preaches fluently in Latin. Thus there is a thorough accommodation to all the dialect vicissitudes of that cosmopolitan audience. As Peter was the leading speaker and the Greek not only the vernacular of the apostles, but the great learned language of the world, of course he delivered that memorable introductory sermon in that language. Then the hundred and twenty, dispersing in all directions,

preached with the Holy Ghost sent down from heaven in the language of the people they providentially met. But there is another hemisphere of this wonderful double miracle wrought by the Holy Ghost in unutterable mercy to expedite the inauguration of the gospel dispensation and give it a supernatural impetus at the beginning, a glorious earnest of the coming millennium, as the filling of the heart with the Holy Ghost is really the millennial reign in the soul. Now the second hemisphere of this glorious miracle was wrought on that vast multitude "from every nation under heaven." The supernatural power of the Holy Ghost wrought with the multitude a qualification in each human spirit, quickening the intellect and enabling every person to hear in his own native language.

8. *E. g.*, while Peter was preaching in Greek the Parthian heard him in his native Chaldaic tongue, the Median, the Elamite and the Mesopotamian each heard in his own native dialect. And regardless of the language spoken by any one, every auditor heard in his own language. To human apprehension this was miraculous superfluity, as either of these miracles covered all the ground, and to our diagnosis precluded the necessity of the other. But in this double miracle we have a wonderful manifestation of the divine beneficence and the superabundance of redeeming grace (Rom. 5: 20). This double miracle largely accounts for the paradoxical efficiency of the gospel on that wonderful occasion when the world saw a brilliant prelude, adumbrating the ineffable glories of the coming kingdom.

THE LOST TRIBES OF ISRAEL, NOT LOST.

9-12. Volumes have been written, and weary eyes amid nocturnal lucubrations have toiled through the intervening ages hunting the lost tribes of Israel. It is rather a joke on the hypercriticism characteristic of modern times. The Bible is the book of all books. When John Wesley got sanctified he says he became "*Homo unius libri*,"—a man of one book. All other books must bend to the Bible, and they are only valuable as they corroborate and elucidate the Word of God. You have nothing to do but look at these verses and examine your dictionary, and you will find the so-called lost tribes all gloriously represented in this great national camp-meeting, *i. e.*, the Pentecostal festival commemorative of the giving of the law on Mt. Sinai. The Jews had three great national camp-meetings at Jerusalem every year, *i. e.*, Passover in April, commemorative of the emancipation out of Egyptian bondage, Pentecost in June, celebrious of of the wonderful birth of the Mosaic dispensation, and the Feast of Tabernacles in September, reminiscent of their gratitude to God for His abundant harvests.

The Jews are the people of God's providence; and consequently always have been and always will be the most enterprising people in the world. This day, though long driven from their own country, vagabonds among all nations, persecuted, scathed and pealed, they stand at the front of the world's finances and rule the great kings of the earth, and through them the nations buy their money power. Only fifty thousand returned out of Babylonian captivity, responsive to the proclamation of Cyrus, under the

leadership of Nehemiah. When I was in Palestine three years ago there were a hundred and twenty thousand there, in contrast with only ten thousand ten years previously. Thus we see how rapidly, in fulfillment of the prophecies of the latter days, they are gathering home. You have but to look at this Scripture and you will see that the Jews from every land of their captivity are here represented. In the old dispensation, as well as in modern times, the Jews migrated into all countries, and settled among all nations, pursuant to their industrial enterprises. Bear in mind once for all that this is a Jewish meeting in the metropolis of the Jewish world, and Gentiles have nothing to do with it. In reading your Bible you inadvertently leap to the conclusion that these different nations here mentioned are Gentiles, which is not true; they are "Jews and proselytes" (ver. 10). There is no mention of a Gentile in this vast assembly. The apostles and disciples are all Jews, the natives are all Jews, as are the visitors, as none but Jews came to the great national and ecclesiastical assemblies. Of course, there might have been a few Roman Gentiles incidentally there, but there is no mention of them. Who are the Parthians? They are Jewish delegates, *bona fide* members of the Mosaic church all the way from far-off Parthia, tenaciously adhering to the covenant of Abraham. Where is Parthia? It is a country in Persia, into which the Jews were carried in the Babylonian captivity. As only a small remnant returned under Nehemiah, the balance being settled and engaged in business so they did not see proper to leave, it does not follow that they repudiated the religion of their fathers: but on

the contrary, they stuck to it through all these intervening centuries, and now we find their delegates sent by their synagogues in the far-off land of their captivity and their adopted country.

9. Who are the Elamites? They are Jews from Elam, a country in Persia. Who are the Medians? They are Jews from Media, a great country bordering on Persia and the Caspian Sea. These are the very countries into which they were carried in their Babylonian captivity. Now you see, instead of being lost, they have perpetuated their fidelity to the religion of their fathers through these seven hundred years since the first Babylonian captivity under Shalmanezar, and here we see their faithful delegates at Jerusalem in their places in the great national camp-meeting away down at the end of the Jewish dispensation. Follow this catalogue of names and you will find, as it says, that the Jews are here from "every nation under heaven" (verse 5). Whereas, the great problem of the lost tribes is poetical rather than real, one thing is true, and that is, that during their captivities they lost their tribalhood, so that they did not return in their tribal identities and organizations. Doubtless many of the ten tribes returned with Judah and Benjamin in the exodus of Nehemiah, while countless numbers of Judah and Benjamin remained in the countries of their captivity. You must remember that the period of oppression expired very quickly after their captivity, under the conquest of Cyrus, the Medo-Persian who destroyed the Babylonian Empire, and not only emancipated all the Jews but rebuilt the temple with his own money. Of course, the Jews who remained were no longer in captivity, but *bona fide* and honored

citizens of the Persian Empire. Therefore, while they lost their tribeshood they retained their identity as loyal members of the house of Abraham; and the very fact that we see them all represented in this grand religious convocation away down at the end of the Jewish dispensation is demonstrative proof that they had retained their membership and perpetuated their fidelity to the Jewish religion through all of these ages. The Jews, by reason of their enterprise, had settled in all the prominent cities of the known world during the old dispensation, which in that respect is a grand adumbration of the new. The Jews in all ages are God's peculiar people, whether under the smiles of loving approval or under the awful castigatory rod of His righteous judgments. Just as the Jews at the close of the Mosaic dispensation were dwelling in every country under heaven, and thus representing it, so they are now dwelling beneath every sky, speaking every language and dialect, cultured in the institutions of every nation, and thus under the providential hand of Abraham's God, they are now in a wonderful though mysterious manner being prepared for the metropolitanship of the globe, when the elect remnant will be gathered from the ends of the earth, rebuild Jerusalem, receive with shouts of welcome their own glorious descending King, and come again as in former days to the front of the world, there to abide during the glorious theocracy which shall girdle the globe with salvation and holiness unto the Lord. Thus in the present age, God in a wonderful manner, in the dispersion and culture of the Jews in every nation under heaven, is preparing them for the millennial metropolitanship of all nations. We must remember that the primitive

church was all Jews, including apostles, disciples and converts. Here we have a catalogue of the most prominent nations of Asia, Africa and Europe, all represented by their delegates from the Jewish synagogues in their midst. These delegates represent all Israel in their dispersion, throughout the inhabitable globe. The very fact of their presence in this great national and ecclesiastical convocation, which has existed since the days of Moses, is demonstrative of their identity with the Jewish Church and nation during all by-gone centuries, seven hundred years since their first deportation into Babylon. Away with the chimera of the "lost tribes." They were not lost then; neither are they now lost. They simply lost their tribeshood, which in no way affected the integrity of Israel. So is their tribeshood still lost. We seldom now find a Jew in the Old or New World who knows to what tribe he belongs. In the final gathering into Palestine, only a remnant will come home (Rom. 9: 27) but doubtless in that remnant all of the tribes will be represented, though they know it not.

ALL DRUNKEN.

13. The E. V. says, "of new wine." A mistake. *Oinos*, "new wine," the simple grape juice, an innocent, reviving, nutritious drink, does not here occur; but *glencos*, "fermented wine," which was a slow intoxicant. Satan had not yet invented alcoholic wine, the intoxicant of the present day. That *oinos*, "new wine," was what Paul recommended to Timothy for his health, as a valuable sanitary drink. The alcoholic wine of the present day would have made them drunk by nine o'clock, which was too early for

the fermented wine to take effect, whereas the *oinos*, the simple expressed juice of the grape, was not an intoxicant.

LAST DAYS.

15-18. Peter proves by Joel the fulfillment of the latter-day prophecies on that notable occasion. The Edenic dispensation has come and gone, winding up with the terrible calamity of the Fall. The Antediluvian dispensation ran its race and went into the dark eclipse of Noah's flood. The Patriarchal culminated in Egyptian slavery, the awful plagues and the destruction in the Red Sea. The Mosaic launched from Sinai is now tottering like a drunken man and hastening to its awful slaughter by the Roman armies. Even the dispensation of our Savior's ministry, a wicked world and a fallen church united to obliterate in the bloody tragedy of Calvary. On this notable day, as Peter proves by Joel, the last dispensation is inaugurated. It is the climacteric glory of all, since the plan of salvation emanated from Eden under the preaching of Jehovah, *i. e.*, the Excarnate Christ. The effulgent glory of this dispensation shines out in the faces of Spirit-filled saints. Man enjoyed the indwelling God before sin entered. Christ came to destroy the works of the devil (John 3: 8). Hence, humanity must get back to the Edenic glory of the indwelling God. Christ must be incarnated as an expiatory Sufferer under the law, before the Holy Ghost can be incarnated as an indwelling Sanctifier. Hence the descension and incarnation of the Holy Ghost is confirmatory proof of the validity of Christ's atonement, the perfect satisfaction of the

violated law and the coronation of Christ, Mediatorial King in heaven. While in the former dispensation a prophet here and there succeeds in looking through the dim lights of type and prophecy, and by a mighty supernatural faith bounding forward into the anticipatory Pentecostal experience, now the types and symbols have all gone into the eclipse of glorious fulfillment. Not only our illiterate boys and girls, but even our servants, both male and female, are to receive the baptism with the Holy Ghost and fire, be filled with the Holy Ghost and thus become burning incarnations of the Holy Ghost, before whose martyr-heroism and seraphic light, princes and potentates pale and retreat and platoons of devils stampede. Aunt Amanda Smith comes from Southern slavery, by way of the wash-tub, to the front of the gospel ministry, where the princes of America, Europe, Asia and Africa learn wisdom at her feet. Bob Burkes, without a knowledge of the alphabet, gets sanctified, and edifies the multitudes, preaching alternate sermons with Dr. Carradine. Here we see that the Lord still speaks to His saints in dreams and visions; but these simple media of communication are even more prominent than in the former dispensation. In the latter all barriers are swept away. It is the glorious privilege of all God's children to become the incarnations of the Holy Ghost, thus spiritually entering the glorious millennial theocracy and living anticipatively in the triumphs of the coming kingdom. We are well assured that we are not only living in the last days, which began at Pentecost, but we are in the time of the end. John said he was in the last hour; then we must be in the last moment. Totton and

Dimbleby, the greatest chronologists of the age, expire the "Gentile times" with the vernal equinox of 1898. According to Lunar Chronology, used by the Jews and Mohammedans, the "Gentile times" expired seven years ago. The Calendar Chronology, generally used in Europe, runs them out in thirty-five years, and the Solar Chronology, used generally in America, runs them out in seventy years. Daniel's period of the Tribulation (last chapter) is forty-five years. The Rapture of the Bride takes place before the Tribulation. Hence you see three out of four of these chronologies give us the Rapture overdue. Besides, the world is literally flooded with fulfillments of the latter-day prophecies.

MIRACLES OF THE END.

19, 20. These two verses describe the miracles of the end of the present age. You see how Peter couples them right on to the miracles of Pentecost; because he expected the Lord to return to the earth and set up His kingdom in his day. Matt. 16: 28: "There are some of those standing here who may not [not "shall not," as E. V.] pass away until they see the Son of Man coming in his kingdom." Also, Matt. 24: 34: "This generation may not pass [not "shall not," as E. V.] till all these things are fulfilled." From these and many other Scriptures we see the gracious possibility of our Lord's return to the earth during the life-time of the apostles and their contemporaries. The Greek in these passages has the contingent tense. There are no contingencies with God. The contingency was all on man's side. As man always fails, so he failed in the Apostolic Age. There

was a gracious possibility for man to preach the gospel to every nation during that generation; in which case our Lord would have returned on the throne of His millennial glory before that generation all passed away. All the apostles and saints expected to see the Lord return and “be caught up to meet him in the air,” which would have taken place if that generation had pushed to the ends of the earth and preached the gospel to every nation, as they could and should have done. These verses (19 and 20) describe the momentous miracles of the Tribulation. Luke

Chapter 21), in his description of our Savior’s sermon on the judgments, preached on Mt. Olivet the day before He suffered, speaks of oceanic inundations during the Tribulation destroying multitudes. John describes the Armageddon wars deluging the world and heaping the battlefields with mountains of the dead. When the governments all fall (Dan. 7: 9) the rabble will rise, burn, rob and murder indiscriminately. Hence the bloody and fiery phenomena of the 19th verse. The smoke of conflagrations, gun, powder and the vapor from the oceanic inundations and bloody battlefields will darken the sun and make the moon look red as blood. We have every reason to look out for these miracles immediately, as they are the next on the prophetic programme.

TIME OF WAITING.

21. “And it shall come to pass that whosoever may call on the name of the Lord, shall be saved.” If the Pentecostians had proved true to the wonderful endowment of the Holy Ghost, they might have peregrinated the whole known world and preached the gospel to

every nation, in which case the Lord would have returned to the earth before that generation had all passed away (Matt. 14: 24 and 16: 28.) But like humanity in all ages, they failed. Man has always been a failure and always will be. He failed in Eden, winding up with the Fall; he failed in antediluvian times, swept away by the righteous judgments of the flood; he failed in the Patriarchal dispensation, landing in Egyptian slavery; he failed in the Mosaic dispensation, culminating in the destruction of Jerusalem by the Roman armies and the dispersing of the Jews to the ends of the earth; he also failed in the Savior's ministry, blindly rejecting and crucifying Him. The prophecies are equally explicit as to his egregious failure in the Gospel dispensation, plunging blindly and precipitately into the horrors of the great Tribulation. Is not this very discouraging? Does it not prove that the plan of salvation is a failure? To both of these questions we respond an emphatic negative. The plan of salvation is a glorious success to all who willingly appreciate it. The very fact of man's failure in all dispensations, and under all environments, is the grandest incentive conceivable, inspiring all truly and intelligently awakened souls to abandon humanity, world without end, and sink into God. Man never was created for independency. Hence whenever he undertakes it, failure and calamity inevitably supervene. When the Pentecostal generation failed to preach the gospel to every nation, a period came on, designated "the time of waiting." Meanwhile the Son is waiting on the Father to verify His promise, "Sit thou on my right hand until I make thy enemies thy footstool" (Acts 2: 34.) At the same time the Son

is waiting on the Church to preach the gospel of the kingdom to every nation (Matt. 24: 14); while the Church at the same time is anxiously watching and waiting the return of her divine Spouse, who flew up to heaven from Mt. Olivet. During this period of waiting, in which the Father alone knows the end and the time of our Lord's return, the commandment is repeated, rigid and explicit: "Watch therefore, for ye know neither the day nor the hour in which the Son of man cometh." In this twenty-first verse, we have a terse, clear and beautiful revelation of the gracious economy during the time of waiting. In our hurried rush to evangelize every nation on the globe, we have no time to bother with human ecclesiasticisms. They are utterly out of harmony with gospel expedition and New Testament simplicity. What do you mean by human ecclesiasticisms? I mean the human appropriation of the divine *ecclesia*. This word used by the Holy Ghost simply means the souls He has called out from this wicked world and separated unto God. The Holy Ghost Himself in regeneration and sanctification brings the New Testament church into existence, Himself organizing the same with bishops, *i. e.*, pastors, elders, and deacons. The human usurpation of the *ecclesia* has girdled the world with popery, prelacy, and priestcraft, locking the nations in the Briarian arms of spiritual Babylon and dumping millions into hell. In this verse, oh! how beautifully, simply and unmistakably does the Holy Ghost define the gospel economy and the plan of salvation: "Whosoever may call on the name of the Lord shall be saved." So what are we to do? Why! simply go to the ends of earth and prevail on the

people to "call on the name of the Lord," *i. e.*, to pray to God. All who fall in line, begin to pray and keep on to the end of probation, fly right up to heaven, as God's Word is infallible as Himself. Instead of all the Christians on the globe running to the ends of the earth, preaching Jesus and getting all the people to pray, we have the nations humbugged by intriguing priests and tyrannized by ecclesiastical laws unheard of in the Bible. The apostles were "unlearned and ignorant men" (Acts 4: 13). Yet they were fully competent to the great work of the gospel ministry. Instead of wearing out your nerves, eyes and brain by poring over dry-boned theology, get the baptism of the Holy Ghost and fire, and run like Samson's foxes, preaching hell-fire to sinners till you get them all on their knees praying to God to save them from the burning pit. At the same time preach heavenly fire to Christians till you get them all on their knees crying to God for the baptism of the Holy Ghost and fire to sanctify them for heaven.

CHRIST, DAVID'S SUCCESSOR.

22-35. We find in these Scriptures that Christ was predestinated to suffer and die to redeem the world. While this is true, it was perfectly optionary with Judas, the Jews and the Romans to betray and crucify Him pursuant to their own diabolical malice and turpitude. We must remember that God is not tied to the prophecies, but the prophecies to God, who sees the end from the beginning and with whom everything is present. We read in Samuel that when David came to Keilah in his flight from Saul, and the Keilites received him with gusto and enthusiasm, assuring him

of their fidelity and support, illuminated by that spiritual gift, denominated in 1 Cor. 1: 12, "discernment of spirits," he read them like books and saw falsehood and treason in their countenances. Turning the problem over to God on his knees, he enquires of the Lord, "Will Saul come down to Keilah?" The answer comes promptly, "He will come down." Then David proceeds to enquire, "Will the men of Keilah deliver me up?" The answer comes promptly, "They will deliver thee up." David was acquainted with God's method of dealing with man, he understood the perfect compatibility of human contingency with divine providence. Hence he understood "Saul will come and the Keilites will deliver you up if you stay." Consequently he leaps from his knees, roars a loud bugle blast, orders march at double-quick, till they all precipitately skedaddle away from the traitors who were ready to purchase royal favor with the head of David and his men. From this inspired history we learn that even the divine predictions are compatible with the perfect freedom of the human will. What was the result? Saul, close on David's track, heard that he had fled away from Keilah, turned his course in the direct pursuit of David and did not come down to Keilah. Hence, we see that neither of these predictions ever took place; because David having fled, Saul did not come down, and, of course, the men of Keilah did not deliver up David to Saul. David understood the voice of the Almighty when He responded to him at Keilah, "Saul will come down and the men of Keilah will deliver thee up," though there is no mention of any possible defalcation; yet David well understood, "He will come down" if you stay, and "they will deliver

you up" if they have a chance. Hence, David immediately fled, thus preventing the coming of Saul to Keilah and his own betrayal by the Keilites. From this and innumerable Scriptures we learn the co-existence and compatibility of divine sovereignty and free agency, though our poor little minds may not be able to reconcile them. If Judas, Caiaphas and Pilate had never been born, nevertheless my Lord would have died to redeem the world with His blood. He came for that glorious philanthropy and, regardless of human or Satanic agency, would have verified it.

25. "I foresaw the Lord always before me, because he is my right hand that I may not be shaken." These words are applied to Christ; like much of David's testimony this is only applicable to David's greatest Son. We must bear in mind that the humanity of Christ is our only exemplar. The great importance of sanctification consists in the fact that it saves us from human leadership, which is always uncertain, fraught with peril, conducive to the damnation of millions. Truly sanctified people have no Leader but Jesus and no Guide but His Word, Spirit and Providence. The carnal clergy in all ages have fought sanctification with uncompromising virulence, from the simple fact that it takes the people out of their hands and turns them over to God, thus interrupting their cherished ecclesiastical policy of human leadership. In the fact that the man Jesus is our great and only Exemplar, we are assured in this verse that it is our privilege to enjoy spiritual apprehension of His constant presence. As the advocate in criminal court stood on the right hand of the accused while he defended and delivered

him from the hands of his enemies, so it is our privilege to enjoy a constant spiritual apprehension of the inspiring and consolatory presence of the great Deliverer.

27. "Because thou wilt not leave my soul in Hades neither wilt thou suffer thy holy One to see corruption." We have two words used by the Holy Ghost and translated "Hell" in E. V., *i. e.*, "Hades," which in R. V. is not translated, but transferred very correctly to our language, while the other word *Gehenna* in R. V. is constantly and correctly "Hell." The difference between the two is simply that of genus and species, Hades being a generic word simply meaning the "unseen world," from *Alpha*, "not," and *aidoo* to "see." Hence Hades, the unseen, includes both heaven and hell. We have this illustrated in Luke 16, where the rich man and Lazarus are in the same world, actually enjoying conversational proximity. But Dives is tormented by the flame of fire. Hence he is in hell properly so called; while Lazarus is in that intermediate Paradise called Abraham's bosom, because it was the receptacle of all the spiritual children of Abraham, *i. e.*, the Old Testament saints, saved in the Abrahamic covenant and there detained in a state of felicitous captivity (Eph. 4: 8) till the Abrahamic covenant was sealed and ratified by the blood of Christ. The dying thief went to this paradise the very day of the crucifixion, (Luke 23: 43), notwithstanding certain wicked heretics have had the audacity to even change the punctuation of the Greek in this passage in order to sustain the most senseless of all heresies which even brutalizes you by taking away your immortal soul. As our

Savior assured the women in the garden that He had not yet ascended into heaven, though He had already, pursuant to His prediction on the cross, met the saved thief in paradise, *i. e.*, in Abraham's bosom (Luke 16), the intermediate paradise of the old dispensation, where the saints enjoyed unmingled bliss, awaiting the great redemption on Calvary, and their risen and glorified Lord to lead them all into heaven, throwing wide the pearly portals evermore to stand ajar while angels welcome every saint into the New Jerusalem, the city of God, the home of the angels and glorified saints. 1 Peter 3: 19: "Being put to death in the flesh and quickened in the spirit, by which going, he proclaimed to the spirits in prison." This is the pillar of popery and modern theories of a second probation for sinners after they die in sin. It is radically and literally untrue as manipulated by those heretics. The capital S in "Spirit" in E. V. was put there by the translators, because they thought it meant the Holy Spirit, which is incorrect, as this construction would break up the antithesis with "flesh." The simple meaning is that while our Savior's body was put to death, His human spirit, not the Holy Ghost, was quickened by the Holy Ghost, so that His human spirit leaving His dead body on the cross [poor soul-sleepers even deny that Jesus had a soul] went down to the intermediate world and proclaimed to the lost millions of hell. The E. V. erroneously translates *ekeeruxen*, which simply means "proclaim as a herald," "preach," thus leading the people to believe that Jesus preached the gospel to the disembodied sinners in hell. The word which means to preach the gospel is not in this passage, but it simply means to proclaim as

a royal herald. What did our Savior proclaim to the inmates of Hades? He proclaimed His own victory gloriously and eternally won on the cross of Calvary. The devil had been after Him to kill Him all His life, vainly congratulating himself that if he could kill the man Jesus, the final victory would perch on his black banner, and he would have nothing to do but add this world to hell and reign forever without a rival. While the devil is paradoxically intellectual, his spirit is black as the midnight of hell, uncheered by a solitary ray. Hence he leaped to the conclusion that if he could kill the man Jesus, the last battle was fought and the final victory won. Therefore hell roared with shouts over the arrest of Jesus in Gethsemane, cheered and enthused more and more by the successive reports of His condemnation by Caiaphas, Herod and Pilate, meanwhile the black couriers constantly arrive from Calvary, reporting the bloody culmination of their hellish enterprise. Finally, Satan, sitting on his ebon throne in the center of the pandemonium, has ordered ten thousand tall demons to subscribe in glowing capitals, "Victory," on the black walls all round the palace of damnation. Demoniacal hands have half written the word. Suddenly thunder-claps and lightnings flash from the opening portals of the pandemonium appalling all the inmates of the bottomless pit. Lo! Hark! Who comes there? It is none other than the human soul of Jesus. He has left His dead body on the cross and now walks into hell, the herald of his own victory won on Calvary. He proclaims in the face of all devils hell's eternal defeat and the redemption of the world. With the tread of a conqueror He walks round the

pandemonium, with His own hands pulling down the trophies of four thousand years of successful warfare and treading them beneath His triumphant feet. The tall peers of the pit wail on all sides, acknowledge Him conqueror and beg Him to depart. He now approaches Satan, the King of Darkness, sitting on his ebon throne in the center of the pandemonium; seizing him by the throat and dragging him down, puts His foot upon his neck, thus verifying the first promise made by Jehovah to Adam and Eve in fallen Paradise: "The seed of the woman shall bruise the serpent's head." Having proclaimed His victory in hell, He now crosses that abyss impassable to finite beings, but not to Him, intervening between the flaming hell of Dives and the Abraham's bosom of Lazarus (Luke 16: 26), and there, pursuant to His promise on the cross, meets the thief before midnight, while it is yet Friday, the Crucifixion Day. As the thief died under the old dispensation, he went to that intermediate paradise, *i. e.*, Abraham's bosom, the jubilant rendezvous of all the souls saved under the Abrahamic covenant in the former dispensation, there in joyful anticipation to await the verification of the covenant by the blood of Calvary. The thief runs to meet Him with a tremendous shout, Father Abraham, Isaac, Jacob, Job, Jeremiah, Isaiah, Ezekiel, Daniel, the Hebrew children and all the mighty hosts of Old Testament saints rend the firmament with triumphant shouts congratulating King Jesus on the victory won. Now the good old Jewish Sabbath sets in, the most wonderful they had seen in four thousand years. Oh! what an ovation! Golden harps are impoverished in the attempted proclamation. The first

day of the week supervenes at midnight, eternally commemorated by the abolishment of the intermediate paradise, the emancipation of all the captives (Eph. 4: 8), and the resurrection of our glorious Lord. Here begins that wonderful ascension (Eph. 8: 9), when our Lord "descended into the lower parts of the earth" [which never did mean the grave], the Savior leading the way with the patriarchs and prophets on His right and on His left, followed by the mighty hosts of Old Testament saints, jubilant and ecstatic, reaching the sepulchre at day-dawn, calling His body into life and re-entering it; meanwhile the sacramental host, all invisible because they are disembodied spirits, accompanying our risen Lord the forty days of His abiding with His disciples, and ascending with Him from Mt. Olivet, constituting the mighty trophy of His victory, whom He leads into the heavenly metropolis and presents before the Father. David's prophetic eye in Psalm 24 caught a glimpse of this wonderful scene, while our Lord, accompanied by the mighty hosts of Old Testament saints, sweeps through trackless ether, passing rolling worlds, glowing suns, wheeling spheres, and flaming comets, finally draws nigh the celestial gates, saluted by seraphic voices: "Lift up your heads, O ye gates; and be ye lifted up, ye everlasting doors, and let the King of Glory come in." "Who is this King of Glory?" "The Lord, mighty to save and strong to deliver." The pearly gates fly high and swing wide, multiplied millions of celestial seraphs shout long and loud, "Welcome home, welcome home, welcome home, O King of Glory, Conquerer of Mt. Calvary. Heaven is stirred with such an ovation as

archangels never knew, infinitely eclipsing the tremendous shout of the sons of God at creation's birth. Amid the jubilant congratulations of angelic millions, the triumphal procession, led by King Jesus, moves through the city and halts before the great white throne, "Father, here am I, and the children thou hast given me." Now Abraham mounts a celestial pinnacle and testifies, followed by the thrilling witnesses to the wonders of redeeming grace, while multiplied millions of unfallen angels listen spellbound. Since our Lord has led the way, heaven is now accessible to every disembodied saint, nothing to do but die, and sweep with a shout into glory.

HEAVENLY CORONATION.

29-35. When I was in Jerusalem and visiting this spot, on which they were praying when the Holy Ghost fell on them, my guide pointed me out David's tomb right there in full view. Silly heretics have construed the statement (verse 34), "For David has not yet ascended into the heavens," as an argument for soul-sleeping, *i. e.*, that David had no soul to go to heaven. It is a humiliating illustration of the perversity of human sectarianism to sacrifice all truth, reason and intelligence to sustain their poor little foolish creed. The obliquity of sectarians is always ready to bend all of the Bible to their creed, instead of bending their creed to the Bible, or throwing it away altogether, as certainly God's plain Word is all the creed and all the authority His children need or have any business with. The Bible, like all other good books, is in harmony with practical truth and common-sense. There is no allusion whatever to the

soul of David, which had long ago left the body; but Peter at this point is simply speaking of the resurrection of Christ, simultaneously showing that this prophecy could not refer to David, though spoken by him, because his body had not yet risen, which he proved by pointing out his sepulchre.

30. "Therefore being a prophet and knowing that God swore to him with an oath that one from the fruit of his loins should sit upon his throne." Peter uses this testimony of David to prove the kingship of Christ. He was born King of the Jews. Paul says (Rom. 2: 28, 29): "He is not a Jew as one outwardly, neither is circumcision that it is outward in the flesh; but he is a Jew who is one inwardly and circumcision is that of the heart; in the spirit and not in the letter, whose praise is not of men but of God." Hence, you see that Jesus was born King of Saints. When Pilate wrote this superscription on His cross above His head in Hebrew, Greek and Latin, the language of religion, learning and law for everybody to read, "This is the King of the Jews," he wrote an eternal truth. That was the reason why he could not change it afterwards at the request of the Jews. The word *Inri*, which you so frequently see above crosses at Roman Catholic grave-yards and other places, is a combination of initials and stands for *Jesus Nazarenus, Rex Ioudiorum*,—"Jesus of Nazareth, King of the Jews." David, the brightest type of Christ in the Bible, powerfully symbolizes Him in His regal capacity. As David had two coronations,—first, he was crowned king of his own tribe at Hebron, and seven and a half years afterward he was crowned king of all the tribes of Israel at Jerusalem,—so Christ in His first advent was

crowned King of Saints when He ascended up to heaven, when He comes in His glory He will be crowned King of all the nations upon the face of the earth. David never occupied an earthly throne. His kingdom was the divine theocracy centralized in heaven and overlapping on the earth. God said: "I have found David, the son of Jesse, a man after my own heart, who will do all my wills." The reason why David was a man after God's own heart was not because he was infallible, for he was not, but because he had one fixed and settled policy and purpose in all his administrations, and that was not to do his own will but the will of God (Acts 12: 22). Much has been said about the perpetuity of David's throne; great volumes written in an attempt to substitute other dynasties, even of other nations, in lieu of what is regarded as the forfeited throne of David, and thus fulfill the Scriptures. When we undertake to help out the Bible, we always make a mistake and get into trouble. The Bible, like God, does not need any help. If you will throw away your creeds and part company with the devil, the Bible will do its own talking. Here it is positively specified that Jesus, the lineal descendant of David, was born King of the Jews in David's royal line. To be sure, He never reigned on earth. Instead of crowning Him King they killed Him, but here Peter proves demonstratively that He was crowned in heaven King of the Jews and successor of David to sit upon his throne. The Bible is clear in this succession of David and perpetuity of his kingdom on the mediatorial throne in heaven. As to David's earthly throne, instead of all these efforts to find it perpetuated among the Gentiles, which is

utterly chimerical, turn with me to the Jerusalem council of apostles, elders and brothers, highest authority this side of heaven, and you find the matter fully explained and the problem solved. Acts 15: 16: "After these things [*i. e.*, the preaching of the gospel to all the Gentiles in the present dispensation] I will return and build again the dynasty of David or the throne which hath fallen down, and will rebuild the ruins of the same and set it up again." Here we see positively that the temporal wing of David's throne had an *interregnum* at the time of Christ and the apostles, which is to continue until the King returns in His glory. Then He is going to rebuild the throne of David, restore his kingdom on the earth, destined, as the same Scripture goes on to say, "to encompass all the nations of the globe." Hence, we see that David's kingdom in the earth is to have this *interregnum*, which obtained in the former dispensation and continued to the end of the gospel age. Therefore it is a great mistake to think we have to find David's kingdom perpetuated in the earth, as this would preclude the *interregnum* which the Scriptures positively reveal. Hence the conclusion of the problem is the simple fact that Jesus Christ, the lineal Son, royal Heir and Successor of David, was born King, and, though prohibited and crucified on earth, He was crowned King when He ascended into heaven, and actually there sitteth on the throne of David, thus perpetuating his kingdom forever. Since David really had no earthly throne, but as king of the divine theocracy, his throne was in heaven, the capital of his kingdom, while it overlapped down in the earth and gave Israel a prelibation of the blessedness of the heavenly king-

dom, of which Jerusalem, in the glory of David and Solomon, proximately symbolize heaven, and David's earthly throne was but the temporal counterpart of the heavenly. Hence the temporary dilapidation of David's earthly throne does not invalidate the eternal perpetuity of his kingdom, realized in the mediatorial administration of Christ in heaven and destined in the coming millennial age, adumbrated in the days of David, to reach down and girdle the globe in the glory of the heavenly kingdom. We find *interregnums* in many of the time-honored kingdoms of the earth, such as Rome and Britain; but these *interregnums* do not invalidate the perpetuity of these kingdoms. Neither does the *interregnum* of David's throne on earth invalidate the eternal perpetuity of his kingdom, especially in view of the fact that the heavenly nucleus of that kingdom is literally perpetuated in the glorious reign of King Jesus. The very fact that God said to Jesus on His congratulation and coronation, "Sit thou on my right hand till I make thine enemies thy foostool," involves the unequivocal promise on the part of the Father to shake down every rival potentate in all the earth, whether political or ecclesiastical. The incarnation of the Holy Ghost on the day of Pentecost was a positive confirmation of the coronation of Christ in heaven, as the law must be fully satisfied before the promised restitution can be consummated in the incarnation of the Holy Ghost, actually restoring the human to full spiritual freedom and ushering in the millennial victory. Of course, Luke here gives us but a brief epitome of Peter's sermon, *i. e.*, the salient points. God in the Abrahamic covenant promised the gift of the Holy Ghost. That covenant must be

sealed with the blood of Christ before the Holy Ghost, the Restorer and Comforter, can be given.

33. "Therefore, exalted at the right hand of God, having received the promise of the Holy Ghost with the Father, he has poured out this which you see and hear." You see Peter's logic. The discussion of the Holy Ghost filling the disciples is demonstrative proof that Christ has satisfied the Father with His atonement, actually been received and ratified in heaven, crowned at the right hand of God Mediatorial King, received the Holy Ghost and sent Him down His own Revelator and Successor whom He had promised to send down.

THE AWFUL INDICTMENT.

Now the illiterate fisherman faces the multitude, boldly arraigns hierarchs and politarchs for the awful crime of murdering the Son of God. The mighty logic of the Holy Ghost sweeps away all the human and Satanic refuges of lies.

36. Peter with the boldness of an archangel certifies and proves by David and Jacob that God has received, crowned and sceptred that same Jesus whom they had crucified both Lord and Christ. Thus he charges the mighty men of church and state with the blackest crime that ever cursed humanity. Nothing but the supernatural presence of the Holy Ghost in Peter kept them from killing him on the spot. See an illiterate fisherman prove more than a match for all the power of earth and hell!

CONVICTION.

The supernatural presence of the Holy Ghost, indisputably manifest in Peter and the one hundred and

twenty, despite the combined powers of church and state, earth and hell, settled down on that multitude a superhuman conviction like a nightmare from the eternal world, paralyzing resistance, confounding contradiction, demolishing the impregnable citadels of deep-seated prejudice, smashing the mighty bulwarks of tradition and priestcraft, undermining and demolishing mountains of church-pride and ploughing the very foundation of the hierarchy, flooding the multitude with a Niagara of consternation, uncoping hell and unveiling the devil, revealing the Gorgon horrors of the bottomless pit, the matchless altitudes of glorified humanity and the transcendent possibilities of the glorified Christ and the incarnated Holy Ghost. The flashed lightnings of conviction sweep away all decorum, annihilate all sense of propriety and dumfound all the courtesies inspired by an audience of one hundred thousand delegates from all the Jewish synagogues beneath the skies.

37. Peter is shouted down by a swelling tide of mournful wails: "What must we do?"

PLAN OF SALVATION.

38. Peter interjects uproariously amid the heterogeneous clamor like ten thousand ocean billows breaking against the rock-bound shore.

38. "Repent ye, and let each one of you be baptized in the name of Jesus Christ unto the remission of your sins, and ye shall receive the gift of the Holy Ghost." As Peter's introductory sermon is broken up by the uproarious wailing of eight thousand penitents, amid whose bitter cries soon mingle the vociferous shouts of three thousand new-born souls, the one

hundred and twenty take the work into hand, dashing in all directions, preaching and expounding the way of salvation, the Holy Ghost wonderfully using their joyous instrumentality, utilizing the double miracle, empowering every one to hear in his own language and every disciple to speak fluently in all of the languages of that heterogeneous throng, thus restoring all the confusion at the Tower of Babel. Sad to say, heretic, Catholic and Protestant have woefully perverted this beautiful 38th verse, adroitly turning it to support the Popish dogma of baptismal regeneration, which has deluded and sent multitudes to hell. In the E. V. "repent and be baptized" are grammatically and logically co-ordinate—a bald error. In the Greek, "repent" is second person, plural number and imperative mood, applying to the entire multitude, while "be baptized" is third person, singular, applying only to the subject of "repent." Hence, none are to be baptized but those who have repented. That simple fact knocks the Popish dogma of baptismal remission beyond the North Pole. "Repent" is *metanousate*, from *meta*, "change," and *noos*, "the mind." Hence, it means "change your mind." You have no right to give this or any other Scripture a more metaphysical interpretation, from the simple fact that the Bible is not a metaphysical, but a spiritual book. Consequently, unspiritual preachers in all ages have run it into heresy and nonsense and made it a passport to hell. When God created man He put His mind in him. The devil, in the fall, succeeded in knocking it out and putting his old filthy carnal mind in its place. Hence, change of mind, indicated by the word "repent," means to get rid of the carnal mind and receive the

mind of Christ. The churches abound in people as ignorant of repentance as baboons,—hosts of preachers in the same dilemma. You remember that sermon by John Wesley, which all Methodist preachers are required to study, captioned “The Repentance of Believers”? That is in harmony with the true meaning of the word. You have the carnal mind till you are sanctified wholly. It is conquered and bound in regeneration, but destroyed in sanctification. The repentance of a sinner and the consecration of a Christian are generally identical but specifically different. They are both a giving up. The sinner in repentance gives up all of his bad things to the devil and leaves him forever; the Christian in consecration gives up all of his good things to God to be used for His glory forever. This is what John Wesley meant by the repentance of a believer, *i. e.*, his entire consecration of all to God for time and eternity. Hence, when repentance has finished its work you are not only converted but sanctified wholly. I heard so many sermons preached from this text by unconverted preachers when a boy I do thank God for His mercy which alone protected me from the horrific hell-traps they set to catch poor ignorant people like me. “Misery likes company.” They were in the devil’s trap of water regeneration, and they did their best to catch all they could. Although repentance not only invariably secures remission of sins but prepares you to receive the gift of the Holy Ghost, the glorious positive side of entire sanctification and the climacteric achievement of the gospel dispensation launched at Pentecost. If the Hydrolators (*i. e.*, water worshipers, as abominable in the sight of God as any other form of

idolatry) would only take the whole verse, press and receive the gift of the Holy Ghost they would come out right after all. But they pervert the first clause and throw away the second. Consequently they have nothing left but the water. "For remission," E. V., does not necessarily mean "in order to remission," as the Hydrolators construe it. When I was in California last winter a man was hung for murder. He was not hung in order to commit murder, but because he had already committed it. Hence "for remission," not in order to get it, but because you have it. E. V. is right in harmony with the Greek. There we have it, "and be baptized every one of you . . . unto the remission of your sins," *i. e.*, confirmatory of the fact. You can not confirm a thing till you have it. We see from this wonderful verse which rings out the keynote of that salient response to the cries of the panic-stricken multitudes, the two distinct marks of grace in the plan of salvation, *i. e.*, remission of sins as a result of repentance and confirmed by water baptism and the gift of the Holy Ghost, the glorious hyperbole of the gospel dispensation. Mark the word "gift" here in the singular number. The Holy Ghost confers gifts on the sinner, *i. e.*, conviction, repentance, regeneration, justification and adoption to bring him into the kingdom. Then when you are truly converted, it is your glorious privilege to receive from the Father and the Son the "gift of the Holy Ghost," *i. e.*, the Holy Ghost Himself as an indwelling Sanctifier and Comforter. This was the crowning glory of the Pentecostal experience, consummating full salvation. After you have received the "gift of the Holy Ghost," and thus been sanctified wholly, it

is still your precious privilege to receive the greater gifts of the Spirit, nine in all (1 Cor. 12), by which you are enabled to save others, these gifts of the Spirit constituting your impregnable panoply and preparing you for the Lord's battle-field.

FOR ALL AGES AND NATIONS.

39. "For the promise is to you and to your children, and to you who are afar off, so many as the Lord our God may call." This verse is positive, unequivocal and unmistakable, confirmatory of the great New Testament truth that the promise of the personal incarnated Holy Ghost appertains to every human being on the globe whom the Lord may call by His Word, Spirit and Providence to come and participate in the glorious gospel feast, now ready and free to every fallen son or daughter of Adam's ruined race. While the concession of God's pardoning mercy, extended to all, is generally conceded, ecclesiastical autocrats and theological heretics pertinaciously repudiate the second great work of grace, *i. e.*, the reception of the personal Holy Ghost as an indwelling Sanctifier and Comforter. Not only is this verse clear and unequivocal, but Peter at the house of Cornelius and in his testimony before the apostles at Jerusalem most unequivocally certifies that the Gentiles received the same identical spiritual endowment which the apostles received on the day of Pentecost. While these Scriptures are so positive, clear and conclusive as to preclude the possibility of misapprehension and leave no conceivable apology for cavil; yet it is a significant fact that bold heretics this day from Dan to Beersheba are persistently and indefatigably laboring to convince the people that no one

but the apostles ever did receive the Holy Ghost, whereas a hundred and eight of the original disciples who received Him on the first morning of Pentecost were not apostles, and a number of them were women. Why do these bold heretics labor so hard and so persistently to flatly and positively contradict and refute the plain and unmistakable Word of God? Brother Godbey, what is heresy? And who is a heretic? The original meaning of heresy is to separate; thence a heretic is one who separates himself from God and takes issue with God; while heresy is doctrine dissimilar to God's Word and out of harmony with it. The martyrs were all stigmatized heretics and burnt for heresy, because they separated from the corrupt clergy and the fallen church. If you will retain in your mind the definition of heresy, *i. e.*, separation from something, the analysis is plain and easy. When a church becomes corrupt and heretical because it is separated from God, it invariably falls into the hands of carnal ecclesiastical autocrats and despots who are ready to persecute all who dare to separate from them. You must not forget that Satan is the great counterfeiter and counterfeits all truth. He calls evil good and good evil; hell, heaven, and heaven, hell; and calls himself God, and he is the god of this poor fallen world (2. Cor. 4: 4). His intelligence so far transcends that of every human being as to enable him to cunningly manipulate the greatest intellectualists and the most profound scholars. He has but one available competitor, and that is God. So infinite is the devil's intellectual perspicacity above that of all human beings that he has no trouble to radically and completely deceive all classes from the simpleton to the philosopher, from

the barbarian to the most scholarly theologian on the globe. Hence the only possible availability against his devices is to receive the light, wisdom, word and personal incarnation of the Holy Ghost. So long as He dwells in you, though you be an illiterate Hot-tentot, you will prove more than a match for an army of devils. If you let God conquer you, capture and move into you, you can then conquer "the world, the flesh and the devil." If you do not let God conquer you, you can be conquered by most insignificant things, *e. g.*, a filthy old cigar, the sickening quid or the nauseating old pipe, or almost any other silly and senseless device of the devil. As an independency, man never has stood and never will. The devil puffs him up with egotism and inflates him with the silly delusion of personal independency, merely that he may gouge his eyes out, wrap him around his black fingers, toss him for a foot-ball, the sport of demoniacal millions to kick around the black walls of hell through all eternity. Since the Fall, Satan has been "the god of this world," and so few people have been acquainted with God that the leaders of church and state, blinded by the fogs of hell and led away by the sophistries of the pit, have literally developed a general tergiversation of the maxims and dogmata of all ages and nations, political and ecclesiastical. The devil takes the very phraseology of the Bible, radically perverting and cunningly manipulating it to the damnation of the superstitious votaries of religion. Consequently the devil's deluded ecclesiastical tyrants in all ages have hounded, persecuted and martyred the children of God under the vociferous and odious imputation of heresy. As heresy means separation, and the saints

of God could not be true to Him without separating from the wicked rulers of fallen ecclesiasticisms, of course they were heretics from their standpoint but not in the sight of God and the light of His Word. With the above exposition of Satan's counterfeit applications and interpretations of heresy and heretics, you are prepared to put your eye on Jesus and His Word and receive the true interpretation of heresy and see who the actual heretic is. God alone is true and right. Hence all spiritual leaders who separate from Him are heretics in the divine estimation and in the light of all Christian intelligence. Since the Bible is the only book of truth in all the world, other books only being true so far as they harmonize with it, therefore all departure from God's revealed Word is heresy. During the first three centuries, while martyrdom was the order of the day, the expectation of every Christian and the glory of the church, there never was a schism. When the Emperor Constantine professed the Christian religion and suddenly elevated the despised, down-trodden, persecuted church from the lion's mouth and the burning stake to the palace of the Cæsars, they immediately assembled in the council at Nice, Bythinia, the Emperor Constantine presiding over the council, sitting in a golden chair. They proceeded to make a human creed, thus formulating the celebrated Nicene Creed, the prolific mother of all the creeds of Christendom, which have multiplied upon the face of the earth like the Grecian warriors springing up from the dragon's teeth sown by Cadmus. The martyrs were burnt for disharmony with the creed interpreted by the sinister policy of a corrupt clergy. When the holiness people go into creed-making the

shroud of the grand movement is ready for her interment. Every deflection from the plain Word of God is heresy. The Old Testament abounds in beautiful and instructive symbolisms, all of which are literalized in the New. Hence the New Testament, in whose dispensation we live and which really contains all the truth of the Old, focalized, literalized, verified and elucidated, is the creed of Christendom. It is plainer and more easily understood than any of the human creeds. Hence there is no apology for their existence. If your creed is in harmony with the Bible you can well afford to drop it and use the Bible. If it is out of harmony with the Bible, throw it away quickly or the devil will get you. A sectarian is the devotee of a human creed, whether written or unwritten. He is a poor, deluded idolator, worshiping a silly, pusillanimous human dogma, hatched in the bottomless pit and propagated on earth for the delusion and damnation of souls. Any man will die for his god, whether he be a Christian martyr, worshiping the true God in heaven and earth, or a blood-thirsty Mussulman, worshiping the false prophet, or the Pagan devotee of Brahma, Buddha, Grand Llama or Foh. The present age is awfully cursed with human heresies. Our Savior describes them, "compassing see and land to make one proselyte, simultaneously making him two-fold more the child of hell!" Well said, because they have no power to take away his old sins: all they can do is to administer to him the rites and ceremonies of their bogus heresy, persuading him that he is a Christian when he is not, thus making him a hypocrite as well as a sinner, and doubling the mess for devils to devour in

the barbecues of hell. We would all do well to emulate the zeal and perseverance of the devil. Oh! how his preachers run to the ends of the earth, undergo hardships and surmount difficulties to propagate their heresies and make proselytes. Now, reader, I hope henceforth you will know no authority but God's Word, taking it as it is, zealous least any one explain it away. Paul calls it a two-edged sword. If you give it a chance it will cut the heads off your idols till not one survive, and thus you will have nothing left but God and His sweet precious Word. Why do preachers with fine collegiate educations hold on weeks together preaching themselves hoarse to convince the people that they can not receive the gift of the Holy Ghost, thus flatly contradicting God's plain and unmistakable Word? There is but one possible solution, and that is, that these are verifying Paul (2 Cor. 11: 13, 14): "For such are false apostles, deceitful workers transforming themselves into the apostles of Christ. And no wonder: for Satan himself is transformed into an angel of light. Therefore, it is no surprise if indeed his ministers are transformed as ministers of righteousness, whose end shall be according to their works." The world is thronged with the devil's preachers, as the Holy Ghost through Paul so faithfully warns us. They tell you you can not receive the Holy Ghost, and that no one has received him since the apostles. Why? Because they are personally ignorant of the Holy Ghost in His regenerating and sanctifying power as a personal indwelling Illuminator and Comforter; they judge all others by themselves. They are like the African king who said that all the people in the world were black, from the simple fact that he had

never seen a white man. Now, reader, will you be stupid enough to follow Satan's ignorance instead of the blessed Savior and God's infallible Word, which, as you see here, positively certifies this promise of God to bestow upon His children the gift of the Holy Ghost,—“is to you and to your children, and to you who are afar off, so many as the Lord our God may call”? If you are puzzled amid the clamor of contradictory sectarian shibboleths, just get on your knees and ask the blessed Holy Spirit, while you open your Bible and read it, to reveal it to you. If you are truly honest, your creeds and idols all dead, and yourself dead to everything but God and His Word, you will have no trouble, but always receive the needed light. The reason why the masses of religious people are so easily manipulated by the devil's preachers is because they know so little about God's Word. The blessed Holy Spirit will invariably shed the light on His precious Word, necessary to guide the honest, humble soul in the way of all truth and righteousness. If you are truly walking with God in the light of His Spirit shining on His Word you can detect heretics at once, because they bend the Bible to their creed, thus incurring the awful woe pronounced on the man who “handles the Word of God deceitfully.” It is awfully wicked to tinker with God's Word and bend it to your creed, whether written or unwritten. The Bible, like God, bends to nothing, while everything in all the world is to bend to it. How blessedly consolatory that the way to heaven is so plain, “that wayfaring men though fools may not err therein”!

THREE THOUSAND CONVERTED.

40—42. To what were they converted? They were all converted to the Christhood of Jesus. Doubtless very many of them knew the God of Abraham in a happy personal experience of His saving power. They are called “devout men” (verse 5). The word translated devout is never applied to a sinner. It is applied to Ananias, the good preacher sent to minister to the penitent Saul. It is translated holiness (Acts 3: 12). Now you must remember that Pentecost was a great annual Jewish camp-meeting, to which the synagogues in “every nation under heaven” sent in their delegates. These pious Jews from all the Gentile world had not heard the reports about Jesus. They were staunch worshipers of Abraham’s God and trusting the Christ of prophecy for salvation. Now they are suddenly and unexpectedly inundated with the wonderful news that the Christ of prophecy, anticipated four thousand years, typified by millions of bleeding beasts and birds on Jewish altars slain, has already made His advent into the world, suffered and died to redeem lost humanity, ascended into heaven, received and crowned by the Father on David’s throne King of the Jews, and has received the promise of the Holy Ghost from the Father, whom He has poured out on them in His wonderful fiery baptism and sanctifying power. Hence these mighty hosts of pious Jews, who had nothing to do with the crucifixion of Christ, but had come hither from afar to worship the God of their fathers, had nothing to do but hail the glorious tidings of the long-expected Redeemer’s advent, and be converted to the Christhood of Jesus, no longer simply worship-

ing the Christ of prophecy, but hailing with joy unutterable the Christ of prophecy and proclaiming Him to the world. As we have many zealous professors of religion now who are not real possessors, so doubtless many of the Pentecostian converts actually got religion that day for the first time, having never hitherto personally known the Lord. Meanwhile, doubtless a goodly number of them were Jerusalemites and actually guilty of the blood of the Lord. Of course they must have a bottom-rock regeneration to save them from hell. The Greek says nothing about conversion, but simply says, "Therefore so many as received His Word were baptized, and they were added unto them that day about three thousand souls." The three thousand were added to the hundred and twenty disciples, who constituted the remnant of old faithful Judaism, the orthodox holding-over members, who, surviving the apostatizing wreck, became the nucleus of the New Testament church, still abiding in the "good olive tree," while the unbelieving Jews were broken off (Rom. 11). Therefore to these faithful one hundred and twenty now representing the kingdom of God, perpetuated out of Judaism into Christianity, the three thousand were added. Doubtless a large element of the three thousand who had not been contaminated with the rejection of Jesus, as they came from afar and had not heard of Him, and as *bona fide* members of the Abrahamic covenant, were experimentally acquainted with the God of their fathers, and consequently not sinners, but true Israelites, actually received the Holy Ghost in His sanctifying power on that occasion and were sanctified instead of converted. Meanwhile, doubtless many of the three thousand had

never before known the Lord in personal salvation, and not a few of them were those wicked Jerusalem-ites who had imbued their hands in the innocent blood of Jesus. Of course, all such needed and received a glorious conversion to God in the true gospel sense. In times of corrupt ecclesiasticism religion is always purer as it radiates far away from the corrupt center. Hence, doubtless, the teeming thousands of pious delegates from the myriads of synagogues not only in the remoter parts of Palestine, but throughout the Gentile world, as we see in Asia, Africa and Europe, were well represented there, not by Gentiles but by Jews. Of course, a purer type of piety prevailed in synagogues of these distant regions uncorrupted by the intriguing priesthood so influential at Jerusalem. Hence, while some of the three thousand were converted to God, and others were gloriously sanctified, they were all converted to the Christhood of Jesus.

42. "And they were persevering in the teaching of the apostles, and in fellowship, in the breaking of bread and prayers." The three thousand were suddenly and unexpectedly caught in the whorls of this Pentecostal cyclone, wrapt in oblivion as to their distant homes and plans of speedy return, thrilled and enraptured with the new teaching of the apostles, revelatory of all the wonderful and paradoxical events connected with the history of Jesus, the Christ of prophecy, who had already in fulfillment of the prophecies come into the world, suffered and died, ascended into heaven, been crowned and sceptered King of the Jews and poured out the Holy Ghost on them, the Omnipotent Successor and Revelator of the ascended Christ, thus inaugurating the glorious gospel dispen-

sation, predicted by inspired seers four thousand years. The three thousand all have the same wonderful experiences of personal salvation. Hence unutterably sweet their fellowship, as they are filled and thrilled with the edifying word; they are constant in prayers and daily partake of the holy eucharist instituted by our Lord to commemorate His vicarious sufferings till He shall ride down on the throne of His millennial glory.

MANY MIRACLES.

43. The occasion is rife with the miraculous manifestations of the Divine presence. The supernatural audience of every man in his own language and equally supernatural utterance of the one hundred and twenty in all the diversified languages spoken by the nations of the globe as the Jews in their dispersions then and now speak the language of the nation whither they sojourn, "and there was a great consternation on all," regardless of age, sex, rank or nationality, a mighty consternation from God out of heaven overawed the multitudes, all electrified through and through with the realization that God Almighty has Jerusalem in His hand.

COMMUNITY OF GOODS.

44, 45. A number of concurrent events superinduced this community of goods: (*a*) The suddenness of the Penecostal revival catching thousands of those delegates from Jewish synagogues in "every nation under heaven," who had only brought supplies for their expeditious peregrinations, and were consequently dependent on the Jerusalem saints for support; (*b*) amid the rage of men and devils, the magnates of church

and state arrayed against the despised Nazarenes and determined to crush them in blood, obliterating the very memory of Jesus from the earth, there is every probability of forfeiting their estates by confiscation; (c) all the primitive Christians were on the constant outlook for their Lord to return from heaven and take them away, as He had said with His valedictory lips, "Behold! I come quickly." In that case, of course they would have no use for their estates. Amid these environments and inspirations we do not wonder at the forty-fifth verse, *i. e.*, "They continued to sell their real estates and private properties and distribute the same to all as any one had need." Should all Christendom practice the community of goods? It would certainly be very pertinent as well as altogether probable amid the circumstances which peculiarize the Pentecostians. But remember God makes the circumstances; they are His providences, and we have no right to make them.

HOUSEHOLD PREACHING.

46. "And they were daily persevering with one accord in the temple and breaking bread from house to house; they received their food with gladness and purity of heart, praising God and having grace toward all the people." Here we find that the hundred and twenty, augmented by the mighty force of the three thousand converts, turned loose on the metropolis and the surrounding country, preaching from house to house. This explains the reason why five thousand more were speedily converted, at once swelling the Pentecostal church to eight thousand. The great delinquency of the present age is this original policy of

preaching to people in their homes. Here we see that they entered family circles indiscriminately, preaching and praying till they convert them to the Christhood of Jesus, the great salient truth and fact of apostolic preaching, then they seal their profession of discipleship by baptism and confirm them by the eucharist. This is the grand open field for the holiness people to win a crown of glory, evangelize the world and bring back our King. So let us go preaching from house to house as they did at Pentecost. When I was sanctified thirty years ago I at once became an indefatigable household preacher. I ran all over my circuit regardless of membership in my church or any other, entering every house and preaching the living Word. My conference soon fell into the habit of sending me to the hardest and deadest appointments in all the land. While I ran into every house, prayed and preached in every home, prevailing on them to come to my meeting, which I kept running the whole year, God came down, shook the whole country with the tread of a spiritual earthquake, mighty revivals swept like cyclones, and while all the churches in my boundary were signally blessed and received many additions to their membership, I used to go up to my annual conference at the end of the year and report in my own pastorate three times as many members as I began with. Sad to say, the apostolic household preaching in the church of the present day is a lost art. The preacher goes round calling on his own members only, talks to them a few minutes about "Vanity Fair" and does not so much as pray for them. He would better stay at home. Such pastoral visiting is an insult to the common salvation and a grief to the Holy Ghost.

CHURCH-JOINING.

47. "And the Lord was adding daily unto them those being saved." You all see the R. V., in harmony with the Greek, leaves church out of this passage. Doubtless the word was added by some of the ecclesiastical conservators of the Dark Ages. A considerable amount of the interpolations which have been added during the intervening centuries have an ecclesiastical signification, plainly illustrating the indisputable fact that they were put in by the clergy to augment and sustain their authority. The Greek Testament gives not a solitary instance of the modern church-joining. It simply says, "The Lord added unto them," *i. e.*, unto the apostles, the visible representatives of God's spiritual kingdom, without the slightest intimation of church-joining. "Such as should be saved," in E. V., is incorrect. The true reading is, "Those being saved," *i. e.*, the people who are in the process of salvation, the Holy Ghost having them in hand and moving forward His work of their personal salvation. Regeneration is primary salvation; sanctification is full salvation; while glorification [which is reached in two ways, *i. e.*, transfiguration and resurrection] is final salvation, hence no one is saved in a final sense till soul and body are both glorified and reunited. Then probation is forever ended and we are finally and eternally saved, even from the liability of falling, as some of the angels did while they were on probation; as we will not be on probation when we go to heaven, having passed through our probation here, never to be again tried. Modern church joining, as preaching from the popular pulpit, is not only utterly unscript-

ural, but an awfully dangerous heresy. It leads people to believe that they get into the Church of God in that way, and that when they join the Church they actually have entered the Church of God, which is utterly untrue. The Church of God, in the language of the Holy Ghost in the New Testament, is called *Ecclesia*. It is from *ek*, "out," and *kaleoo*, "call." The Holy Ghost is the only Caller, however. He may use a human being to call you out of this world, which "all lieth in the wicked one," *i. e.*, the devil (1 John 4: 19). Therefore, when you respond to the call of the Holy Ghost and leave the world, identifying yourself with God, you then and there enter and become a member of the divine *Ecclesia*, which is the only Church of God in all the world. The Church of God is identical with God's family. Just as your children are all born into your family, and not joined in, so are all of God's children born into His family, and not joined in. Hence a genuine regeneration wrought by the Holy Ghost makes you a member of God's Church without ever giving your hand to the preacher or receiving water baptism. It is certainly your privilege, and may prove a means of grace, to identify yourself with a visible organization of God's people; but such a transaction has nothing to do with making you a member of God's Church. He Himself attends to that when He regenerates your soul. It is a deplorable fact that the popular mind in modern times has been literally hallucinated by the heresy of church-joining. Multiplied millions are thus deluded with the idea that they are members of God's Church when they are simply members of a human organization, which in countless instances has no record in the Lamb's Book

of Life. What is the visible Church? It is the material bodies of the children of God on the earth. Do you believe in church organization? Certainly. God is a great organizer. He organizes everything in the universe. When regenerated people are properly officered, so as to be fully efficient in the illumination and evangelization of the world, they constitute a well organized church. What are the officers of the Church of Christ? The bishop, having charge of the spiritual interest; the deacon, having charge of the temporal interest, and the eldership, comprised of persons possessing spiritual seniority, having charge of the general interest, and all to be filled with the Holy Ghost and invested with the spiritual gifts (1 Cor. 12: 8-11) necessary to qualify them for the duties of their offices. How shall we find these officers? The Holy Ghost knows them all. If we will be true to Him and of one accord on our knees, He will point them out to us in due time. (See Vol. III., on Pastoral Epistles.) God help us all to see this fatal heresy of modern church-joining. Millions of people join a popular church and take a false comfort, believing they are in the Church of God. While we have no criticism for the enrollment of names for the convenience of the deacon or bishop (pastor), we do deplore the emphasis which is laid on it and the importance attached to it, causing millions of people to rest in carnal security, vainly congratulating themselves that they are in the Church of God, when they are not within a million of miles of it. The emphasis should be laid on the spiritual birth, which alone and of itself brings you into the Church of God; while sanctification confers on you full rights and privileges as a *bona fide* member, making you eli-

gible to the offices of the Church. I joined the Methodist Church before I was converted, and the devil strove hard to acquiesce me and to get me to depend on that membership. Fortunately, grace prevailed and I got powerfully converted out in the woods all alone. Then and there, in the absence of every human being, I entered the Church of the First-born. The roll is not kept on the register of a popular church, but in the Lamb's Book of Life. Good Lord deliver you from the silly superstition that men or devils can turn you out of a church! The only way to do that will be to steal Jacob's ladder, climb up to heaven, purloin the Lamb's Book of Life and cancel your name from its shining columns. Good Lord, give sense as well as religion, so we will not be bamboozled by Satan's demagogues calling themselves preachers. Remember, all who leave this world members of the Church of God are sure of heaven, and none others. So you must hurry up and settle this problem of your church-membership. If you belong to the grandest church in America, and are not truly regenerated and sanctified, instead of going to heaven when you die, devils will drag you into hell. Can regenerated people go to hell? No. Though regeneration of itself, without a preacher, a drop of water or an official board, makes you a *bona fide* member of God's Church, yet it only adapts you to a state of probation which is confined to this world. "Without the sanctification no one can see the Lord" (R. V., Heb. 12:14). You can not keep regenerated unless you seek holiness according to your light. In case of delinquency, you forfeit regeneration and fall into a backslider's hell. If, seeking holiness according to

your light, you have not received entire sanctification till God calls you away, He, in mercy, takes the will for the deed. Like the infant, you pass out under the blood, which cleanses you from all unrighteousness, giving you the full benefits of the atonement. As the old theologians say, you are sanctified "*in articulo mortis*," *i. e.*, "in the article of death." Thus, while regeneration makes you a *bona fide* member of the Church on earth, it does not qualify you for the heavenly state; since membership in the Church militant is compatible with the depravity incurred by the Fall (which, even in regeneration, is kept subjugated); the heavenly state requires entire sanctification (Heb. 12: 14). Hence, regeneration constitutes you a *bona fide* member (not an officer) of the Church militant on earth; while entire sanctification alone qualifies you for membership in the Church triumphant in heaven. Water baptism, eucharist and church register are simple visible signs of your membership in the family of God. The signs are all right in their place, but in no way essential to the reality, which frequently exists in blessed reality without them.

CHAPTER III.

1-10. Mt. Zion, where the Holy Ghost fell on the disciples, is in the southwestern part of the city, which is, throughout, the most densely built I ever saw; the streets eight to sixteen feet wide, and frequently arched over, and a house directly over the middle of the streets; while in front of the Temple, on Mt. Moriah, in the southeastern part of the city, there is

a large area, said to contain thirty-five acres, and nicely laid with stone, the constituted receptacle of the vast multitudes which convene during the great annual camp-meetings, Passover in April, Pentecost in June, and Tabernacles in September. From these considerations the afternoon meeting is moved from Mt. Zion to Mt. Moriah, where they avail themselves of the temple campus for the accommodation of the countless multitudes. The Beautiful Gate stands in the east wall of the city, directly eastward of the temple, in full view of Solomon's porch. When I was there in 1895 I gave especial attention to this gate. I found it closed and fastened with such quantities of iron that nothing but battering-rams and dynamite could open it. My Arab guide told me that the Moslem prophets lifted their warning voices when Caliph Omar captured Jerusalem, A. D. 637, solemnly warning him to close the Beautiful Gate and keep it closed, as he could only hold the city while that gate was closed; consequently it was promptly closed and made as sure as iron and brass could fasten it; and the Mohammedans, who think their salvation depends on holding Jerusalem, have kept it closed during this wonderful prophetic period, 1,260 years. As a confirmation of this statement of my guide, he pointed me to the tombs immediately outside the gate, jammed up against it. They looked as old as the great rocks of Mt. Moriah. While Mt. Olivet is covered with Jewish tombs, the Mohammedans bury on Mt. Moriah, outside the wall of Jerusalem. All these facts corroborate the testimony of my guide, *i. e.*, that the Beautiful Gate has been closed 1,260 years. According to the same prophecy, it will certainly soon be opened: as the

prophet period of the Moslem power, according to Bishop Ussher, expired in 1897. Totten and Bimbleby say it is too short, and the true period will expire in 1899. Rest assured, Turkdom is tottering and liable to fall any moment. Daniel (8: 25) says: "He shall be broken without hand," *i. e.*, not by military power, but by the power of the Almighty. This throws light on the tardiness of Islam's fall. Is she not fallen already, and merely kept *in statu quo* by her Christian neighbors for state policy? Jerusalem swarms with beggars. Yet every beggar has his place. When I was there I went to the exchangers twice a day and got a supply of beggar money, so I could pass them. The Turks have about a half-dozen coins ranging from one-fourth of a cent to five cents, very convenient to give to the beggars, as I could not afford to give them the large coins. A man can live fat at Jerusalem on goat's milk and barley bread bought from the Arabs for five cents. This beggar, more than forty years old, had his regular place at the Beautiful Gate, where his friends carried him every morning and set him down to beg through the day, no doubt they sharing in the benefactions. Doubtless he had seen Jesus pass through that gate ever and anon. He had heard Him preach and believed on Him (verse 16). Why was he not healed? God makes no mistakes. He is reserved for this important occasion. He is the best-known man in the kingdom. All of the people come to the temple and at the same time pass through this gate. Hence they all get acquainted with him. Peter says, "Silver and gold have I none; but such as I have I give unto thee. In the name of Jesus Christ, the Nazarene, arise and walk." In a great ecclesiastical

council, one of the popes came along and saw wagon-loads of money poured into the coffers of the church. Pausing, he observed, "No longer can the church say, 'Silver and gold have I none.'" Thomas Aquinas, his eccentric cardinal, standing by, responded, "Neither can she any more say, 'Arise and walk,'" thus sadly illustrating the loss of power with the loss of poverty. While the Methodists were poor and despised, they swept this continent like a tornado, more than a match for earth and hell. Since we have become rich, evacuated the old log meeting-house for the gorgeous edifice, and exchanged the illiterate pioneer circuit-rider for the collegiate graduate, we have lost our power and lamentably verified Wesley's fears expressed on his death-bed that Methodism would become a dead sect like others.

8. The Greek describes the man leaping out of his place like a frog, and continuing to run round and round, following Peter and John into the temple, attracting the attention of everybody, because in forty years he had become better known than the king.

10. So the multitude all "ran to him, filled with astonishment and delight." The Greek word which is translated "delight" is *ecstasy*, a very strong word. Oh, how his old acquaintances are astounded and thrilled! Why, only look yonder at Ben Israel! Did you ever see the like? How he leaps, skips and runs around! The news flies on the wings of the wind: "Old Ben Israel is healed—that man who has not walked a step in more than forty years." "Oh, you don't say it!" "I dare you to go and see for yourself." The wonderful tidings fly to all parts of Jerusalem. Thousands of people leap and shout. "If

Ben is healed, as you say, I am an out-and-out Nazarene." Nearly all of them had ever and anon dropped a penny in his hat. See him leap like a monkey and run like a race-horse!

11. Now the apostles have entered Solomon's porch, running the entire width of the temple, fronting eastward. Meanwhile the ecstatic man so miraculously healed at the Beautiful Gate is holding them by the hand in adoring gratitude, leaping and skipping and shouting aloud, while the vast multitude running from all directions are gazing with unutterable bewilderment upon the scene, as the Greek says, "exceedingly excited."

12. Meanwhile, Peter responded to the people: "Israelitish men, why do ye gaze upon us as that by our power or holiness we have caused this man to run around?" Remember that the Greek word here translated "holiness" is simply the noun form of the same word applied to the Jewish delegates who came from their synagogues in all the Gentile world to represent the God of Abraham at Pentecost. It is also applied to Cornelius and to Ananias, the good old local preacher in Damascus sent to comfort the penitent Saul of Tarsus.

13. Here Peter boldly certifies to the multitude that the same Jesus of Nazareth, whom they had crucified, had so miraculously restored the notable cripple at the Beautiful Gate.

14. He reminds them of their uproarious demand for the release of Barabbas, the robber-chief, as a substitute for Jesus. Now, reader, if you are ever going to follow Jesus up to heaven, you must travel the very road He traveled. Just as they preferred Barabbas to

Jesus, so will the people of this wicked world and fallen churches prefer bad men to you, if you get sanctified wholly. Be not surprised if they actually prefer and honor the saloon-keeper in your town above you, somehow so deluded by Satan as to believe him a better man than yourself. As in the case of Jesus, Barabbas went up in the popular estimation and He went down, so you will find it in your own case if you get truly sanctified and profess it straight and clear.

15. "And you slew the Prince of Life." Here is a beautiful allusion to our Savior's royalty. He is not only our wonderful Savior and perfect Sanctifier, but our glorious coming King.

FAITH.

16. "And upon the faith of his name, his name hath restored this one whom ye see and know, and faith through him hath given him this soundness in presence of you all." From this verse it is very clear that the healed cripple was well acquainted with Jesus. He was a mature man in life's meridian when Jesus began to visit Jerusalem, preach and do His mighty works, as it was His custom to preach all day in the streets of Jerusalem, and go away to Mount Olivet, where from His own testimony He doubtless lodged on the bosom of the earth which He had created, holding secret communion with His Father. In His constant peregrinations hither and thither, from the temple to Mount Olivet and back to the metropolis, He passed through the Beautiful Gate, turning many a loving smile, accompanied by words of truth and wisdom, on the poor beggar. Hence, when Peter commanded him in the name of Jesus of Naza-

reth to arise and walk, instantaneously his faith took hold on the loving Sympathizer he had so often seen and heard, spiritually apprehending Him as the Omnipotent Healer of that decrepitude which had all his life utterly disqualified him to stand on his feet. Hence, pursuant to his faith in Jesus of Nazareth as the Omnipotent Healer, he leaps instantaneously into perfect restoration. We see from this verse that he was healed by faith in Jesus, who said, "As your faith is, so be it unto you." This wonderful proclamation, on which hangs the world's redemption, is as true of the body as the soul. Sure as the infallibility of our Jesus, we receive just what we have faith for, whether involving body or soul. Though the beggar had seen Jesus passing by, day by day, during the three years of his ministry, his healing was reserved for this salient epoch, when it was so much needed to boom the popular faith in the Christhood of the risen Jesus. At the same time we recognize in the flash radiating from the countenances of Peter and John, replete with buoyant faith, and the stentorian voice roaring in his ears, and the herculean grip of Peter's hand, a potent inspiration to the faith of the cripple, which, responsive to these collateral incentives, leaped at once into electrical activity, apprehending in the humble Nazarene, about whom he had thought so much, the actual Omnipotent Shiloh of prophecy, Christ of God, Redeemer of the world and Healer of the body. Hence, pursuant to his faith, he leaps, skips and runs for the first time in a life of more than forty years.

17. Though, as Peter says, "The Jews blindly and ignorantly slew the Prince of Life," yet they were awfully criminal in the sight of God because they had

yielded to the lies of Satan and spontaneously turned away from the light.

18. "But those things which he proclaimed through the mouth of all his prophets that his Christ should suffer, he thus fulfilled." We see from this verse how the Jews and the Romans in their condemnation and crucifixion of Christ were literally fulfilling prophecies so obviously that it is astonishing that they could not recognize it. The very men who stood at the head of the church, having studied the prophecies at the feet of their great theologians, and preached on them all their lives, were so blinded by Satan that they could not see them; but in the black darkness of their wicked unbelief, these great preachers went right ahead, fulfilling the prophecies to their own condemnation. Oh! how history repeats itself! Visit in the great ecclesiastical assemblies of the present day. You find the mighty men of talent and scholarship standing at the head of the popular churches, all counseling together, even different denominations, like Pilate and Herod in the crucifixion of Christ, waiving their old animosities and uniting their wisdom and power to crush out the Holiness Movement [which is simply the Holy Ghost religion in contradistinction to the devil's counterfeit, *i. e.*, dead churchism]. They all unite their forces, take up every sanctified preacher, carry him away and set him down in a region of icebergs, sending in his place a theological refrigerator to freeze out all the holy fire. What is this but the literal fulfillment of Daniel's prophecy, "When they shall have accomplished to scatter the power of the holy people, then shall the end come." The holiness people are doing their best to spread Script-

ural holiness throughout the world. But it is hard to tell which party is actually doing the more to scatter the holy fire—our friends or our enemies. When the latter, with the malignant rage which rankled in the carnal hearts of the great preachers who nailed Jesus to the cross, martyred Stephen and did their utmost to crush out the Nazarenes in blood, now violently interpose, reach forth the strong hand of ecclesiastical tyranny, pick up the holiness preachers, send them to the north pole and supply their places with the worst anti-holiness preachers they can command, what is the result? I am an eye-witness to what I write—have seen it verified repeatedly. They simply give the sanctified preacher a new, fresh field upon untrodden virgin soil—the very opportunity he needs to do a mighty work for God, preaching entire sanctification and instrumental in saving and sanctifying multitudes. Meanwhile the fire in his former field is too hot for the devil's ice carried in by the plug-hatted D. D. The accumulated fire of God's red-hot cranks melts all of his ice. It is a well-known fact in chemistry that a sufficient intensity of heat will not only melt ice, but decompose the water into its constituent elements, oxygen and hydrogen, the latter the most combustible in the world, and the former the great supporter of combustion. Hence all the ice imported by the new preacher is simply a supply of fuel to augment the flame. The result is he gets gloriously sanctified; the revival which they sought to freeze out takes new fire, and sweeps over the land like a cyclone. If you will read the prophecies and open your eyes to the ecclesiastical phenomena of the present day, you will be astounded at the wonderful

fulfillment of prophecies. As the preachers standing at the head of a church in Jerusalem, blinded by Satan, rejected and killed the Son of God and did their utmost to exterminate His followers, we see the same tragedy at the present day going on throughout Christendom. Jesus was simply the incarnation of holiness. His disciples were nothing but simple-hearted, humble holiness people. Grace, as well as sin, is uniform and identical in all ages. Hence, at the present day, the proud, autocratic, carnal clergy in the leadership of popular religion are doing their utmost to antagonize the Holy Ghost and Spirit-filled people, thus literally fulfilling the prophecies as in the days of Christ.

PLAN OF SALVATION.

19. "Repent, therefore, and turn unto the blotting out of your sins, in order that times of soul-renewing may come from the face of the Lord." In repentance the sinner gives up all of his sins to the devil, where he got them, and leaves Satan's kingdom forever. We must become honest before we can be saved. This honesty extends even to the devil. We must make an honest and final settlement with him, thus giving him back all we ever got from him, *i. e.*, all of our sins. How very few people ever do that! They endeavor to carry some of their sins with them along the heavenly road, which is utterly impossible. The devil holds you tight so long as you have anything that belongs to him. Whenever you give back to him all your sins, all your meanness, and everything you ever got from him, then he has no more use for you and will not let you stay with him another minute. So then you get off with a big shout, moving heaven-

ward at a race-horse speed. The E. V. erroneously says in this passage, "be converted," as the verb is in the active voice, and literally means "turn." While "repent" and "turn" and "the blotting out of sin" are all specific, they constitute conversion, which is generic. Here we see that the sinner has just two things to do—first, leave the devil and all of his sins in the devil's kingdom, where they belong. Then turn to the Lord with all his heart, soul, mind and strength, casting his lot with Him for time and eternity. In that case, the Lord freely and eternally blots out all of his sins from heaven's chancery, so they never can be found again to bring back the blush of shame. Thus the vilest reprobate and the blackest debauchee, rescued and washed, can shout as loud as Gabriel on the golden streets, and defy all the archangels to find anything against him. In vain they ransack the heavenly archives. The records are all destroyed; so the blood-washed slumites shine as bright and shout as loud as the cherubim and seraphim. When the sinner by repentance has left the devil and all of his sins with him forever and turned to the Lord, soul and body, heart, spirit, life and influence forever, and all his sins are blotted out, this consummates the grand negative work in the plan of salvation. Now the glorious positive side supervenes. The Holy Ghost raises him from the dead, giving him the very life of God in regeneration; then the Holy Ghost Himself makes him His happy incarnation, moving in to abide forever, thus verifying this beautiful promise, "In order that times of soul-renewing may come from the face of the Lord."

RETURN OF CHRIST.

20. The E. V. erroneously has a semicolon between the 19th and 20th verses. The inspired original, spoken by Peter and written by Luke, has no stop whatever between these verses. Then what will our brethren do who are unwilling to preach the second coming of Christ, as there is not even a comma here, much less a period, on which they may slide out? Inspired Peter preaches the glorious spiritual economy of full salvation and the second coming of Christ in the very same breath. Hence, if you preach the former and leave out the latter, you will certainly grieve the Holy Spirit by breaking one of His sentences in two in the middle without His authority. Good Lord, help us to be true to His Word and not get wise above what is written: "And he may send forth unto you him who has been preached unto you as the Messiah, namely Jesus,

21. "Whom it behooveth heaven indeed to receive until the times of the restitution of all things which God spoke through the mouth of his holy prophets from the beginning." This Scripture reveals the fact most unequivocally that Peter was enthused with the glowing anticipation of seeing his Lord return to the earth, before he exchanged his silver trumpet for a golden harp. This expectation would have been verified if the Pentecostal generation had preached the gospel of the kingdom to every nation, calling out the Bride of Christ and preparing her to meet her coming Lord. In this they failed, thus postponing our Lord's return. You see here that Jesus is to remain in heaven "until the time

of restitution of all things spoken by the prophets from the beginning." You know the prophets have most unequivocally predicted the restoration of the world back to the Edenic state. The Son of Man "came to destroy the works of the devil." This world once existed without a devil in it. The prophet John tells us positively that the devil is to be taken out, so we will again have this world without a devil in it as in Eden times. The prophets certify over and over, "The desert shall rejoice and the wilderness bloom"; "Springs of water shall break out in the wilderness and streams in the desert." Hence the millions of acres of valuable lands in Asia, Africa and America, now desert-wastes for the want of irrigation, will have ample supplies of water and flourish as the very gardens of the Lord, abounding in perennial fruits and flowers. I believe it inspired Peter and all of his apostolical comrades and saints that our Lord is coming back and will "restore all things" as spoken by the prophets. This wonderful sentence (including vs. 19-21) reveals succinctly, lucidly and comprehensively the gracious economy of full salvation, and in the same breath the return of the Lord to the earth. "What God hath joined together, let no man separate." Woe unto the audacious hand that dares to divorce what God has married! Then let us go to the ends of the earth preaching this wonderful salvation, and at the same time the most potent of all inspirations to a holy experience and life, *i. e.*, our Lord's return to the earth on the throne of His glory, visiting awful retributionary judgment on the wicked, and crowning His faithful, expectant Bride to sit with Him on His throne. While holiness to the Lord is the

grand trunk line of the heaven-bound railway running up to the New Jerusalem, yet we must not depreciate the great tributaries, and especially that potent and inspiring incentive to entire sanctification, *i. e.*, the constant outlook for our coming King.

22. "Indeed Moses said that our Lord God will raise up unto you a prophet from your brethren like unto me; him you will hear as to all things so many as he may speak unto you." This prophet is none other than Jesus. Moses is the brightest type of the Mediatorial Christ, himself the honored mediator of the old dispensation, symbolizing so potently our Lord in His glorious mediatorial office in the new dispensation.

TRIBULATION.

23. "And it shall come to pass that whosoever may not hear that prophet will be cut off from the people." "May hear" in this verse is in the subjunctive mood, revealing contingency, which is peculiar to man alone, as there are no contingencies with God. While we all fully recognize human free agency, yet the present dispensation, like all of her predecessors, is fast hardening into infidelity, grieving the Holy Spirit away, passing the dead line and ripening for destruction. God knows every person who will hear His Son when He comes in His glorious kingdom. He equally well knows every one who will reject Him. During the great tribulation, when the Ancient of Days shall descend on the throne of His righteous retributive judgments (Dan. 7: 9), He will hackle out of the world everything that will not do for the coming kingdom; so that when the Son rides down on the throne of His

millennial glory, He will find none but the elect, *i. e.*, saved and savable people, on the earth. The first work of the transfigured saints will be the preaching of the gospel of the kingdom to all the survivors of the tribulation on the whole face of the earth (Acts 15: 17). Then shall be verified that notable prophecy, "A nation shall be born in a day." This verse is clear and unequivocal that the non-elect, *i. e.*, the people who have crossed the dead-line and are unsavable, shall all be cut off during the tribulation.

24. "And all the prophets from Samuel and successively so many as spoke also proclaimed these days." How significantly true! The second coming of Christ is a most prominent thing with all the prophets in all dispensations. Even Enoch, in antediluvian times, was a powerful preacher of the Lord's second coming (Jude 14, 15). Read it and you will find a most vivid description of the great tribulation. Job, the oldest writer in the Bible, living in the patriarchal dispensation, preached powerfully on the Lord's second coming: "I know that my Redeemer liveth, and that he shall stand in the latter days upon the earth, . . . and with mine eyes I shall see God, whom I shall know for myself and not a stranger." E. V. says, incorrectly, "not another." The truth of it is, Job claims a happy acquaintance with his Redeemer, so that when He returns to the earth in the latter days and stands upon it, Job, a member of the Bridehood coming up in the first resurrection, will joyfully recognize Him. Shall we not preach a truth which constituted a glowing theme of all the prophets in all dispensations?

25. "Ye are the sons of the prophets and of the covenant which God established with our fathers, saying to Abraham: Truly in thy seed shall all the families of the earth be blessed." You all know "seed" here means Christ (Gal. 3: 16). Hence we see that God covenanted with Abraham that all the families of the earth shall be blessed in his seed. That wonderful promise is far from verification at the present day. The people who live and die wicked in gospel lands find an infinitely more terrible hell than lost heathens, because damnation is in proportion to the light rejected. There is not the slightest probability that this prophecy will have a pre-millennial fulfillment. Truly its fulfillment will inevitably bring the Millennium. When Jesus shall reign in every home, blessing all the members of every family on the earth, then will millennial glory girdle the globe. Reader, do you believe that the time will come when this promise which God made to Abraham, "that all the families of the earth shall be blessed in Christ," will be literally fulfilled? I hope you do believe it, as you can not afford to be an infidel. Abraham's faith ought to put the modern church to the blush. If he could stand beneath the starry canopy of a Palestinian sky four thousand years ago and believe this promise, which has not yet been fulfilled, but is reserved for the millennial ages, oh! how faithless the present generation! standing away down at the terminus of this gorgeous rainbow of God's infallible promise to the Father of the Faithful. If Abraham could believe it four thousand years ago, certainly we, standing on the remotest verge of pre-millennial centuries, flooded on all sides with the signs of our Lord's near coming,

ought to believe it with joyful enthusiasm. Reader, would you be a truly happy Christian? Then believe everything God tells you in the Bible. If you understand it, Amen! If you do not understand it, believe it none the less and shout the louder. I am a son of Abraham, and rejoice with him in the sure word of prophecy, and contemplate with glowing anticipation the good time quickly coming, when "all the families of the earth shall be blessed" in our glorious Christ. I hope, reader, if you are wearing the critic's cap, that you will get such a baptism of fire as to burn it up. My critical cap was burnt up when God baptized me with the Holy Ghost and fire thirty years ago. From that day, instead of criticising God's Word, I have believed it; my creed is all dead and buried. If you want the shout to come into your soul, never to go out, do you begin to believe all the Bible, not because you understand it, but because God said it. Good Lord help you to sink away into God, dead to everything but Him and His Word.

26. Peter's afternoon sermon in Solomon's porch, like his forenoon sermon on Mt. Zion, is climacteric in the enforcement of these two great cardinal gospel truths, *i. e.*, entire sanctification and the coming King.

CHAPTER IV.

APOSTOLICAL SUCCESSION.

1-3. Here we find Peter is interrupted in the midst of this glorious sermon by the priests and the captain of the Levitical temple guards and the Sadducees, the most wealthy and consequently influential sect of the

Jewish church, though quite heterodoxical in their theology, and even rationalistic in their teaching; so here, while the multitude are spell-bound and edified by the truth, Peter preached. The anti-holiness preachers and the carnal men of wealth and influence constituting the official board can stand it no longer. Consequently, with the acquiescence of the Romans, who are willing to purchase Jewish favor with the persecution of the poor Nazarenes, they break up this precious meeting by an open assault on the preachers, laying violent hands on them and incarcerating them in prison. A world-wide controversy has rolled down the ages ever since the Constantinian apostacy, Roman Catholics, Episcopalians and many others disputing over the apostolical succession, each party claiming to have it to the exclusion of all the rest. Now, behold the scene! Platoons of theologians, with plug hats, pigeon-tail coats and tooth-pick shoes, cigars in their mouths, rings on their fingers and golden-headed canes in their hands, all disputing with each other over the apostolical succession, each party claiming to have it and ostracizing and anathematizing all the balance. The Bible is a plain book. Why will intelligent, educated men thus stultify themselves, becoming laughing-stocks for devils? Now with an open Bible you have nothing to do but read the plain record and here see the apostolical succession. The way the apostles went is open and free for all. You have nothing to do but walk in their footprints. They first received a clear conversion, the Savior Himself assuring them that their names were written in heaven. Then after a ten days' prayer-meeting they were gloriously baptized with the Holy Ghost and fire,

and thus sanctified wholly; then beneath the burning sun [for there never was a Christian church built till A. D. 150] they preached all day amid roaring mobs, preachers mad because they preached holiness, stirring the rabble and interrupting them, and finally to spend the night in jail. So you see clearly the way of apostolical succession. Your experiences, your ministry and your life must be like those of the apostles; otherwise your claim to succession is farcical and false. Good Lord, help us to read our Bibles and learn some sense. Now, take all these clamorous and disputatious claimants to the apostolical succession who have racked the church with controversy the last fifteen hundred years. Do you not see the silly nonsense and the ridiculous falsity of the whole matter? The succession is free to all who will receive it. It leads through the crucible, regeneration, Pentecost of fiery baptism street-preaching all day amid rocks, mud, clubs, eggs, mad preachers and church officers, and a jail to sleep in at night. So these big preachers that have been quarreling over it these last fifteen hundred years can all have it. But there is the trouble—they don't want it. They will not have it. Then why not quit their nonsense?

FIVE THOUSAND CONVERTED.

4. This wonderful accession augments the Nazarenes to eight thousand. While doubtless many of them were born from above for the first time in life, you must remember that the great salient fact is conversion to the Christhood of Jesus. Among the thousands of "devout" Jews (remember, this word is not applied to sinners) come from every nation under

heaven; it certainly follows as a legitimate sequence that many of them know experimentally the God of Abraham and Moses, and as they had never heard of Jesus the Nazarene, of course they were perfectly innocent of His crucifixion. That doubtless large element of the Pentecostal crowd needed only to be converted to the Christhood of Jesus; while all of the Jerusalemites who were guilty of His blood, had to be justified and regenerated, as well as converted to the Christhood of Jesus. I trow not a few of this number, who had formerly known the God of Israel by happy experience, were actually baptized with the Holy Ghost and sanctified wholly in that Pentecostal revival.

SANHEDRIM.

5-7. The judgment hall of the Sanhedrim stands on Mt. Zion, about a thousand rods from the city wall, on the brow of that mountain. I was in it three years ago, my guide certifying to its identity. Jesus was arraigned there. Here we see both Annas, the high priest, endorsed by the Romans, and Caiaphas the high priest, endorsed by the Jews, and all the magnates belonging to the family of the high priest, as well as the Scribes and the Elders, were assembled in this council. Why were two illiterate rustics more than a match for this grave assembly of learned preachers and doctors of divinity, having on their side of the controversy all the scholarship, official dignity, ecclesiastical authority and money power of the age? There is but one answer: Peter and John were men "full of the Holy Ghost"; so, "fear not, little flock, it is your Father's good pleasure to give unto you the Kingdom." If you are filled with the Holy Ghost you

are more than a match for all the powers of earth and hell. God has never changed. Good Lord, help us to get back to the Acts of the Apostles.

JESUS ONLY.

11, 12. Can we not learn this truth? There is salvation in none but Jesus. If you differ from this you are an idolator. Our Jesus needs no help to save a soul. Some worship a water-god; others, a day-god, and still others worship gods of wood and stone in the form of a fine edifice, while many worship creeds and sects, Mammon and style. Jesus warns us to beware of the leaven of the Pharisees, which is hypocrisy, *i. e.*, modern orthodoxy; the leaven of the Sadducees, which is rationalism, *i. e.*, higher criticism; and the leaven of Herod (a royal dynasty), which is spread-eagleism, *i. e.*, the worship of political gods. Oh, how few worship Jesus only! The true God is only revealed in Jesus by the Holy Ghost. Reader, be sure you adopt the creed Jesus only.

ILLITERACY OF THE APOSTLES.

13. "Seeing the boldness of Peter and John, and observing that they are unlearned and ignorant men, they continue to be astonished and recognize that they were with Jesus." No ingenuity of scholarship can evade the force of this statement of the Holy Ghost. The Greek for unlearned is *agrammatoi*, from *a*, "not," and *gramma*, "a letter." Hence, it literally means unlettered, *i. e.*, without a knowledge of letters. They had no common schools in that day. The word translated "ignorant" is *idiotai*, from which have we idiot. Hence, it means that they were idiots, so far

as human learning was concerned. They were rude, illiterate rustics, and there is no reason whatever to believe they could read or write. After our Savior called them they may have learned a little about letters. Of this we have no information, as Peter dictated his two brief Epistles to an amanuensis. John outlived all of the other Apostles a whole generation, doing his writing doubtless by an amanuensis when nearly an hundred years old. Why did our Lord select unlearned and ignorant men to preach the gospel to a dying world? He could just as easily have put His hand on the learned rabbis and have commanded the highest culture of the world. (a) It was safer to use blank paper on which to write the messages destined to save the world, and thus obviate the innate tendency of humanity to incorporate some of their own wisdom along with the precious truth revealed. (b) The gospel heralds, exposed to all the rigors of polar snows and equatorial heat, ocean waves and sand storms, lodging beneath the stars for a cover, with a stone for a pillow, needed the physical constitution of a hippopotamus and the activity of a kangaroo, which can only be developed by the toils, privations, exposures and hardships of a rough-and-tumble life. (c) Their example to all their successors is indispensable. God needs an army of evangelists this day like that of Xerxes to save the world. Do you not know if the Apostles had all been collegiate graduates, no others would have the courage to respond to the call, shoulder the responsibilities, brave the dangers, brook the contempt and go to the ends of the earth to save the lost? So fast as church-members grieve away the Holy Ghost and backslide, they

confine the preaching of the gospel to the learned. So long as Methodist preachers "were unlearned and ignorant men," depending on Brush College for their education, they had power to shake heaven, earth and hell and roll a tide of salvation like a sweeping cyclone wherever they went. We do not depreciate learning when sanctified by the Holy Ghost (for unsanctified, it is dangerous and has sent many to hell); but we need all to save a lost world. So we will take the unlearned and not excuse the learned.

ECCLESIASTICAL USURPATION.

15-22. Here we see the preachers in authority at Jerusalem determine to crush out the holiness movement started by Jesus of Nazareth and perpetuated by His Apostles. So they issue to Peter and John a positive prohibition to preach any more, augmenting that interdiction by terrible threats in case of persistence.

19. "Peter and John responding, said unto them, If it is righteous before God to hear you rather than God, judge ye." Lord, help us all to follow the example of the Apostles, and in every case "obey God rather than men." When ecclesiastical law is in harmony with God as revealed to us by His Word, Spirit and providence, then we are in harmony with the rulers of our church. When their decision is out of harmony with God's truth and will thus revealed to us, if we do not follow the Apostolical example and "obey God rather than men," we will have trouble at the judgment bar. I propose to take mine here, God helping me. This very ordeal is spurring on the holiness people this day from the Atlantic to the Pacific. God help us to be true. My Disciplinary obliga-

tion administered to me in my ordination vows reads: "Following most gladly their godly judgments." Suppose their judgments are not godly, *i. e.*, contrary to the will of God as revealed to me by His Word, Spirit and providence, do you not see the legitimate force of my ordination vows? They simply require me to obey my rulers when in harmony with God, but with equal force am I obligated to disobey them when out of harmony with God. We are living in the last days, which try men's souls. Every young preacher is brought face to face with the ordeal of Peter and John, "Will you obey God or man?" When you obey God, of course you obey all human authority which is in harmony with God. Here at Jerusalem we have the pastors and leading preachers in the popular church arrayed against the followers of our Savior and doing their best to prohibit them from preaching. We have parallel cases this day on all sides claiming to be the true ministers of God and doing their utmost to prohibit the spread of the gospel. What were the apostles preaching? The doctrines and experience which Jesus taught and they received at Pentecost; for they were, in fact, in the midst of Pentecost. You can not gainsay the identity of the cases; we have the inspired record of Pentecost. Preach it as we read it. The people enter into the experiences. The clergymen in authority oppose us and forbid us to preach in what they call their territory, just like they forbade the apostles at Jerusalem. What shall we do? We here have the answer given by Peter and John, "Obey God rather than men." I tell you, brethren, if you will be true to God, you can always know the divine guidance. It is three-fold,—His Word, Spirit and providence. His

Word is for your intellect, His Spirit for your spirit, and His providence for your body. If we give way to the ecclesiastical usurpation, now everywhere interdicting the full, free gospel, we will offend God and lose our souls. Good Lord, help us to be true and “obey God rather than men.” If we do not, God will cast us away and give the glory to others. God helping me, I will be true and “obey God rather than men.” There is no such a thing as ecclesiastical law *per se*. God is the only Law-giver and the Bible the only code of laws in all the world. As all the truth symbolized in the Old Testament is literalized in the New, and we are living under the New Testament dispensation, therefore we may consider the New Testament as our code of laws for church and state. It is bad enough for the wild beast governments [for such are all human governments, according to Daniel and John] to employ drunken legislators to enact laws instead of enjoying the benignant government of our Heavenly Father, who desires to rule all of His creatures in righteousness and love. This state of things we must endure till the Ancient of Days descends to execute righteous judgments against the wicked nations and fallen churches (Dan. 7: 9). But it is simply preposterous for the Church of God to assume legislative power. All such assumption is usurpation and rebellion. No ecclesiastical court has a right to enact a law *de novo*. All they can do is to recognize and enforce the laws of God, plainly written in the New Testament. Modern ecclesiastical councils are bold to enact laws not only unknown in the New Testament, but positively antagonistical to the letter and spirit of

the same. All such so-called ecclesiastical laws deserve only the contempt of God's people.

SECOND PENTECOST.

23-31. During the imprisonment and trial of Peter and John the one hundred and eighteen, with quite a host of the Pentecostal converts, are pushing the battle for God and souls on the great temple campus on Mt. Moriah in the east end of the city, the judgment hall, where Peter and John and Jesus were tried, being on Mt. Zion, in the west end. When constrained by popular sentiment to release Peter and John they reluctantly discharged them through fear of an insurrection. Then the apostles go immediately to the great meetings on the temple campus and report the persecutions of the preachers and official board and the intervention of the Almighty through the people for their acquittal. Now they quote the prophecy in Psa. 2, which had actually been fulfilled in the crucifixion of Jesus, and is still being verified in the rage of the clergy and official board against the apostles. They allude to the union of Pilate and Herod in the crucifixion of Christ, despite their former and long-standing animosities either to other. How signally is the same prophecy fulfilled to-day in the reconciliation and co-operation of the hitherto warring sects, forgetting all their bitter hatred either to other, and uniting against the holiness movement! Amid the implacable animosities of church and state combined against the poor Nazarenes and determined to exterminate them and even obliterate the very memory of their leader from the memory of the world, there is much fear on the unsanctified young converts. Hence

they need another Pentecost to bring down the baptism of the Holy Ghost and fire, consuming all their cowardice and filling them with the perfect love, casting out fear. Therefore they all fall on their knees, unite their hearts and cry to God for the sanctifying power. Behold! the place is shaken and another Pentecost comes down from heaven, gloriously filling and flooding them, sanctifying all the fear out of the young converts and weak believers, so that "they were all filled with the Holy Ghost and continued to speak the word of God with boldness." This glorious second Pentecost gave a wonderful new impetus to the revival Niagara already shaking the metropolis with a spiritual earthquake. This second Pentecost gloriously sanctifies the converts of the first, raising up hundreds of new preachers to herald the living Word, thus broadening the revival into paradoxical dimensions, till it rolls its mighty inundating wave out from Jerusalem into all of the surrounding country, not only inundating all Palestine, but sweeping over Samaria like an avalanche and rolling out its irresistible tide into heathen Syria.

THE UNIFICATION OF GOD'S PEOPLE.

32. "Of the multitude of those who believed there was one heart and soul." The power of God's salvation to literally unify all its recipients, regardless of race, color, sect or nationality, has been the puzzle of wicked people and counterfeit professors in all ages. God made religion, which is the same in all hearts, in every land, beneath every sky, whether the sable children of Ham with unshod feet treading the burning sands of Africa, or the brown sons and daughters of Shem, populating the time-honored empires of the

Orient, or the beautiful children of Japheth thronging the mighty cities of Europe and spreading over the virgin soils of America. While the grace of God is uniform in every nation, church and people, the devil's counterfeit religion, which is sectarianism, is heterogeneous, contradictory and false, bringing to its votaries only disappointment, ruin and damnation. Man is a trinity, consisting of body, mind and spirit. False religions all recognize man as a duality consisting of but the two elements, thus eliminating the third story of humanity, depriving him of his immortal spirit, which is homogeneous to God, and the element on which the Holy Spirit operates, through the human spirit reaching the mind and body. False theologies identify mind and spirit, thus eliminating the latter and substituting mentalities for spiritualities, and thus ignoring the absolute necessity of supernatural intervention in the plan of salvation. Since man is a trinity, consisting of body, mind and spirit, and none but his spirit suffered total ruin in the Fall, a residuum of mentality and materiality survived the catastrophe of Satan's victory in Eden. Therefore men and devils in all ages have been building up systems of counterfeit religion on this residuum of mind and body which survived the Fall; such religion being destitute of true spirituality, and of course independent of the Holy Ghost. Such are the great popular religions of the world to-day, whether Pagan, Moslem, Papal or Protestant. Their stock consists in fine edifices, pomp and ceremony, intellectual culture and eloquent sermons. All this is a superstructure built on the residuum of mind and matter which survived the Fall. Since it is destitute of true spirituality, it is independ-

ent of the Holy Ghost, and always ready to wage an exterminating war against the true religion, which comes only through the supernatural agency of the Holy Spirit. The Bible is clear on total depravity, everywhere recognizing the sinner as "dead" (Eph. 2: 1). The word for regenerate is *zoo-opoieoo*, which is a compound word and means to create life. Hence the conversion of a sinner is a *de facto* creation as real as the creation of a world. As there is but one Creator, therefore God alone can regenerate a soul. Popular religions in all ages have practically eliminated the supernatural, which alone has salvation. The true religion is not morality, philanthropy nor church-anity. It is all spirituality wrought by the personal Holy Ghost in the heart. Consequently, Holy Ghost religion is the only one in all the world characterized by true spiritual life. Between the living and the dead religions of the world there has always been an irrepressible conflict,—an exterminating war,—and always will be. Whenever a church dies spiritually, she is ready to fight Holy Ghost religion, from the simple fact that she is possessed of the devil, who is the uncompromising enemy of God. The "soul," as used in the Bible, means the mind; the "heart" means the affections, and is really included in "spirit," which is a much more comprehensive term, signifying the immortal being, the highest element of humanity homogeneous to God Himself. While the animals all have souls, *i. e.*, minds, they are not immortal. The reason the human soul is immortal in contradistinction to the animals, is because the immortality is conferred by the human spirit. When God created man, he consisted of soul or mind and body, homogeneous to the

animal creation. Subsequently "God breathed into his nostrils the breath of life," thus imparting to him His immortal Spirit, as the Hebrew word *ruach* not only means spirit, but breath, the symbol of the spirit. Of course man had animal life before this divine in-breathing imparted to him a living spirit, conferring life and immortality on his soul. The human spirit is constituted of three faculties, *i. e.*, the conscience, which survived the Fall, and is the voice of God in the soul; the will, which is the king of the man and in the hands of Satan while a sinner, but in conversion wrested from the devil and turned over to God forever to rule; and the affections, which are the predilections, inclinations and incentives constituting the "heart." These are only conquered in regeneration and retained, subordinated to the regenerated will, by grace, it being reserved for the wonderful efficacy of the cleansing blood in entire sanctification to radically expurgate them of all native evil and the refining fire of the Holy Ghost, in the "one baptism" (Eph. 4: 5), to consume all the surviving *debris* of the Fall. The unpardonable sin and the blasphemy against the Holy Ghost (Matt. 12: 31) supervene when the devil succeeds in blowing off this third story of the human superstructure by the tornadoes sent up from the bottomless pit. In these latter days of superabounding infidelity and abnormal wickedness, millions on all sides are actually permitting the devil to destroy this third story of their being by grieving away the Holy Spirit, thus crossing the dead line and sealing their doom in hell, while yet reveling amid the sunshine of temporal prosperity and sensual delectation. In this way the world is fast ripening for the awful tribulation. The mind consists

of the intellect, the memory, the sensibilities, and the judgment. In case of salvation, the mind with its wonderful resources is attracted up to the spirit, identified with it and subordinated to it, with its mighty resources of both mind and spirit, all consecrated to God for time and eternity. In case of the wicked, in the awful ultimatum of the sad forfeiture of their spiritual susceptibilities, and the transcendent achievements and glories of gracious possibilities, this third story of humanity, which God built for His own occupancy, being blown off by the devil, the vast resources of mentality are dragged down and subordinated to the body, which *in ipso* is a mere animal. In that case man becomes a demonized brute, unfortunately immortal and capable only of misery to himself and others, all focalized in demonized self, in which is concentrated not only the ruin of the Fall, but the very virus of Satan and the torments of hell.

BARNABAS.

33—37. Here we have another allusion to the community of goods, practiced by the Apostolic church, necessitated by the suddenness and improvidence of the Pentecostal revival, and inspired by the hostility of their environments and the vivid anticipation of the Lord's speedy return. Barnabas, which is but a cognomen, a Syriac word, meaning son of consolation, while his real name was Joseph, though a Levite, was a farmer off in the beautiful isle of Cyprus, in the Mediterranean Sea. He was a bright young man of liberal education, a friend and acquaintance of Saul, the celebrated Tarsian, doubtless having been his school-mate in the Greek colleges in the city of Tarsus.

the capital of Cilicia, a border-land of Asia, near his home in Cyprus. This bright and promising young Levite is an honored delegate of a Cyprian synagogue, sent to represent them in the great annual camp-meeting at Jerusalem, denominated Pentecost, without the vaguest dream of the heavenly cyclone destined to catch him in its inextricable whorls. Now that he is wonderfully converted to the Christhood of Jesus, I trow, having formerly known the God of Israel, he is a most joyful recipient of the Pentecostal baptism. Therefore he sells out his Cyprian farm, with all its appurtenances, brings the money and tumbles down every penny at the apostles' feet, simultaneously importuning, "Will you not take Barnabas also?" Behold the contrast between primitive Christianity and the present age! I am constantly accosted by brothers and sisters in the kingdom of God, testifying to a call to preach and a burning enthusiasm to start at once if they only "had the money." Behold the contrast! In the Apostolic age, the first thing they did after receiving a call was to sell out all they had and turn over every cent to the church, giving themselves, too. The monetary difficulties arise from the misapprehension that they actually need it in their humble efforts to glorify God in the salvation of souls. The apostles and their evangelistic comrades all walked everywhere they went, trusting the Lord to feed them like He feeds the birds. Therefore they needed no money except such as the Lord would supply in their perigrinations, as they had no fares to pay. Consequently, in order to disencumber themselves of all temporal care, that they might be perfectly free to go preaching, like Barnabas, they sold out everything

they had, turning the proceeds over to the apostles. We would enjoy much better health, live longer and be more useful if we would let the railroads alone and all walk, as in the Apostolic age. We need multiplied thousands of walking itinerants, full of faith and the Holy Ghost, to preach the gospel from house to house, pursuant to the primitive economy.

CHAPTER V.

IDENTITY OF THE TRINITY.

3, 4 and 9 (also Rom. 8:9). These Scriptures prove clearly the identity of the Holy Ghost, the Spirit of Christ, and the Spirit of the Father. In verse 3, Peter accuses Ananias of lying to the Holy Ghost. In verse 4, he accuses him of lying to God. In verse 9, he accuses him of tempting the Spirit of the Lord, *i. e.*, of Christ. Hence we see that all these are used synonymously, proving their identity. Rom. 8:9: "But you are not in carnality, but in the spirit, if the Spirit of God dwelleth in you. And if any one has not the Spirit of Christ, he is none of his." In this verse we find the Spirit of God and the Spirit of Christ used synonymously, and both synonymous with the Holy Ghost. I have met much inquiry and know many people exceedingly puzzled and muddled along these lines of revealed truth, some having actually digressed into the tritheistic heresy, *i. e.*, the doctrine of three Gods, because they too idly discriminate between the three persons of the one God, becoming somewhat oblivious to the fact that there is only one God, of whom the Father, Son and Spirit are three distinct

persons, executive of the different departments in the gracious economy, and accommodatory to our finite apprehensions of the incomprehensible Divinity. I am editor in the morning, teacher in the afternoon, and preacher at night, day by day, in my industrial life; thus exhibiting three distinct characters and working on three separate lines. Therefore you see in me a human trinity. Yet I am only one man.

ANANIAS AND SAPPHIRA.

1-11. In that country the summers are very hot [and this was June], superinducing very quick and rapid putrefaction, necessitating a speedy interment of the dead, especially in a vast multitude. They had no grave to dig, as they did not use them. The sepulchres were always ready for the deposition of the dead. From this history of the mournful fate of Ananias and Sapphira, we learn an exceedingly valuable and eminently profitable symbolic truth, pertinent to all ages; *i. e.*, that if we do not radically and truly consecrate all to God, spiritual death will inevitably supervene. Horace, the celebrated Roman lyric poet, says: "Retribution, though with lame foot, will inevitably overtake the criminal." Though the irrelevancy of the heathen poet, how significantly true! The Holy Spirit is omniscient, seeing every thought, feeling and motive of our being. Hence we can not deceive Him. Millions try it and fall dead [spiritually] like Ananias and Sapphira. Reader, profit by this awful warning. You can not deceive God. Now and evermore submit unreservedly, be loyal as an angel, your watchword ever ringing, "Thy will be done."

APOSTOLICAL SUCCESSION SPIRITUAL AND NOT OFFICIAL.

13. "And no one of the rest dared to identify himself with them, but the people magnified them." The popular mind has found a contradiction between this and the following verse, which states that "believers continued to be the more added unto the Lord." There is no contradiction, but perfect harmony. While the conviction on the multitude was wonderfully augmented and intensified by the sudden death of Ananias and Sapphira, and consequently the revival took new impetus, spreading more rapidly than ever; yet, as certified in verse 13, they all recognized superhuman power in the apostles, peculiar to themselves alone, which did not appertain to the disciples. Hence the long-agitated controversy and the boasted ecclesiastical dogmata of apostolical succession are utterly without foundation, as the apostles never had any official succession in the sense claimed by the churches. In Eph. 4:10, Paul mentions apostles in the catalogue of God's ministers, along with evangelists, pastors and prophets throughout the gospel dispensation. But we must bear in mind that all these ministerial offices belong to the Holy Ghost alone, as it says He gives them. Hence official succession in an ecclesiastical sense is precluded. God made Bishop Taylor an apostle to Africa, and Hudson Taylor to interior China. And many others are leading forth the embattled host at the present day, as apostle simply means "one sent" as a pioneer. While all of these officers are still efficient on the earth, perpetuating the ministry of the church in her primitive beauty, spirituality and glory, yet they are given by the sovereign, discriminat-

ing power of the Holy Ghost alone, never having been transmitted to any ecclesiasticism. The Holy Ghost became incarnate on the day of Pentecost, and has so remained ever since, taking some to heaven, and filling and using others, thus perpetuating His church upon the earth. In contradistinction to the human ecclesiasticisms, really Satan's counterfeits and constituting spiritual Babylon, Rome, the old harlot mother, and the fallen Protestant churches, her daughters, constituting the counterfeit Bride, contrastive with the true, simple, humble, meek and lowly Bride of Christ, the sympathetic companion of the suffering Savior, left on the earth to represent Him and prepare the world for His coming kingdom. The Apostolic Church remained pure through bloody centuries of Pagan persecution, till by Constantine promoted from the lion's mouth and the burning stake to Cæsar's palace, precipitating the great apostacy into Roman Catholicism. From the fatal epoch of the great Constantinian apostacy, God had a true people perpetuated in the novations, A. D. 250. During the middle ages they were denominated the Waldenses, and afterwards the Moravians, who became instrumental in the conversion and sanctification of John Wesley after he had preached ten years in the Episcopal Church, perfectly honest, exceedingly zealous, and awfully persecuted for having too much religion, while he did not have any; thus illustrating the blindness with which Satan beclouds human ecclesiasticisms. When carnal men appropriate the church, the Holy Ghost leaves it and lets the devil have it. Meanwhile, the Holy Ghost moves right on perpetuating His work, independently of human officers and institutions. While all these ministerial officers

are still in the church, and always have been, they are the creations of the Holy Ghost, dispensed in different ages and nations, pursuant to His infallible wisdom, superabounding grace, and discriminating providence.

DIVINE HEALING.

15, 16. While the revival tide is inundating Jerusalem and rolling into the surrounding country like an ever-widening sea, we see as in all ages a corresponding prominence given to divine healing—"and a multitude of the cities around Jerusalem came together, bringing their sick and those tormented by unclean spirits, who all continued to get healed." Bodily healing is the legitimate overflow and outgrowth of the spiritual life. "He that raised up Christ Jesus from the dead will also quicken your mortal bodies by his Spirit dwelling in you" (Rom. 8: 11). Divine healing is normally for those who are filled with the Holy Ghost, who is always ready to repair any dilapidation of His own house, that it may be competent to answer the purposes of His occupancy, becoming His efficient instrument in His labors of love through our mortal instrumentality. Though we are very diligent to repair the houses in which we live, perpetuating their adaptations to the enterprises of our occupancy, yet the time comes when it is no longer expedient to repair the breaches in the old house. In that case we desist from any further repairs, take it down and build a new one. Divine healing only reaches the body in this life in an earnest of the glory that awaits us when this mortal shall put on immortality in the transfiguration, received either by translation, as Enoch and Elijah, and all of the saints at the rap-

ture, or in the resurrection, as final and complete bodily healing must eliminate mortality, which is the very element of physical ailment and death. The doctrine of divine healing, so prominent in the New Testament and practical in the Apostolic ministry, is especially valuable as a tributary to the spiritual life, furnishing a powerful incentive to all to be filled with the Holy Ghost, and to keep filled, receiving perpetually an increasing endowment of the blessed indwelling Comforter, who, pursuant to our perfect submission, obedience and humble faith, will keep His own tenement in good repair, adapted to the work He has given us to do, pouring on us a thousand blessings through our surviving physical infirmities, preparing us for translation when our Lord descends.

HIGH PRIEST AND OFFICIAL BOARD.

17, 18. "And the high priest and all those with him, being of the sect of the Sadducees, were filled with envy, jealousy and prejudice, and laid hands on the apostles and put them in the common prison." Tell me not that the high priest did not, in all good conscience, sign the death-warrant of Jesus Christ, believing that he was doing God service. We have no right to impeach the honesty of these leading preachers and official members at Jerusalem. You have nothing to do but look at their successors at the present day. Their name is legion. They doubtless feel it to be their duty to crush out the Holiness Movement, whose votaries are preaching the Incarnation of the Holy Ghost, the Baptism of the Holy Ghost and Fire, Entire Sanctification, Divine Healing, and the Coming of the Lord. We are

preaching precisely the doctrines which the apostles preached in Jerusalem. This can not be denied. We prove it constantly with an open Bible. Why do they oppose and interdict us, forbidding us to preach in their jurisdiction? While we have no right to impeach the candor of the high priest and his coadjutors, we know they did the work of Satan, believing they were obeying God. We have the same phenomena throughout Christendom this day. The logical sequence is irresistible. Just as the leaders of Judaism blindly resisted the Holy Ghost, so the leaders of fallen Christianity at the present day ostracize and interdict the holiness people, who are preaching just what the apostles preached. I am willing to preach in any of their churches, with the understanding that I am to be put out the moment I deflect from the New Testament. We challenge all of the anti-holiness preachers and officers to convict us of departure from the Word of God. But they do not charge us with antagonism to God's Word, but simply forbid us to preach in their territory, when God has commanded us to "preach the gospel to every creature." Of course, we are not going into their houses uninvited; but how dare they mark off a certain territory, and let drunkards, harlots, thieves, murderers and the devil into it, and then order God's gospel herald out of it! We come to wage war with the devil and sin, and nothing else. Why forbid us thus, protecting the devil and sin in said territory, while they drag the people into hell by the wholesale? No doubt but these very preachers and church officers who antagonized the apostles at Jerusalem are down in hell.

Look out! The Judgment Day is coming, when God will call the holiness evangelist to stand on the witness-block and testify that he went, responsive to Jehovah's bidding, to that wicked town to preach the gospel and warn those wicked people to flee from the wrath to come, and a certain clergyman ran him away. Will not that man be guilty of the blood of those souls? Better for him that he had never been born. Remember, there will be no dignitaries at the Judgment bar, but every tub will stand on its own bottom.

THE PEOPLE TRUER THAN THE PREACHERS.

The preachers in charge of the orthodox Jewish Church at Jerusalem, availing themselves of the acquiescent civil arm, imprison the apostles. God sends His angel to open the prison and let them out. Having convened the Sanhedrim in the judgment hall on Mt. Zion and failed to find them in the jail, upon notification that they are standing in the temple and teaching the people,

25, 26. "The captain [of the temple guards] along with officers, goes and brings them out by force, because they feared the people, lest they may be stoned." When the church is in the kingdom of God, the leaders as a rule are better than the people, living nearer God, and thus leading the people on to grander achievements in the divine life. *Et, vice versa*, when the church is fallen and preachers and people out of the heavenly road and on a downward trend, as is true in case of apostacy, then the preachers are worse than the people. During all the martyr ages the preachers led the bloody persecutions. From Stephen, the first,

when Saul of Tarsus, the top of the clergy, led the mob that stoned him, to the anti-holiness rally of the present day, the preachers have opposed and persecuted the holy people. Here doubtless they would have killed the apostles if they had not feared the people.

CONFLICT OF DIVINE AND HUMAN RULE.

29. "Peter and John, responding, said, It behooveth us to obey God rather than man." This is the salient point. When there is a conflict between the authorities, human and divine, we must "obey God rather than man." If we do not, hell is our doom. God help us. That has been the battlefield in all ages. Two hundred millions of martyrs have sealed their faith with their blood. They all died rather than be untrue to God. The truest saints on the globe to-day are brought face to face with this very issue: "Will you obey God or man?" When men want you to disobey God, you may know they are not in harmony with God. If they were, there could be no conflict. I charge you, reader, as I shall meet you at the judgment bar, dare to be like the apostles, "Obey God rather than men." God's will is revealed by His Word, Spirit and providence to your intellect, spirit and conscience. Jesus says: "He that willeth to do his will shall know the doctrine." If you are really fully consecrated to God, He will see that you have all needed light. When they were burnt, the priest, *i. e.*, their own pastor, went out to the burning with Bible in hand, exhorting the martyr to give up heresy and live. The ignorant, illiterate saint, with radiant face and eloquent lips, nobly resisted and

shouted in the flame. You must remember that the man who opposes the discharge of your conscientious duty to God is not with God. We must, like the apostles and martyrs, be true to God at any cost.

REPENTANCE AND REMISSION.

31. "Him hath God exalted a Prince and a Savior at his right hand to give repentance and remission of sins to Israel." Prince refers to the regal office of our Lord, and Savior to His atonement. He expiated our guilt on the cross, thus triumphing over sin, death and hell in His first advent. So the Father crowned Him mediatorial King at His right hand. During His absence the church is to preach the gospel of the kingdom to every creature, thus preparing the world for His second advent in glorious power, when He will be crowned King of all nations. If you want salvation, you must humble yourself before God till He gives you repentance. The true repentance is given of God, wrought in the heart by the Holy Ghost. The old style of seeking the Lord till you find Him is correct. The old colored people in the South used to sing over the mourners :

"When I was a mourner just like you,
I prayed on till I prayed right through."

The great trouble in these days of superficialism is that the people are manipulated through, instead of praying through. We should seek till God gives us repentance. Remission of sins and repentance are like Siamese twins—inseparable. They always live and die together. "What God hath joined together let no man separate." Truly neither men nor devils

can separate them. Here is the radical deficiency in the religions of the world. Pagans, Moslems, Romanists, Greeks, Arminians, Syrians and Copts seem to have lost every trace of evangelical repentance, while the Protestant churches are close on their track. There has been a general collapse at this point in the last twenty-five years. Surely the last days are upon us. Evangelical repentance and the witness of the Spirit always come and go together. The popular so-called tearless repentance never brings the witness of the Spirit, from the simple fact that the Spirit never witnesses to a falsehood. Get the people to seek on till they find it out for themselves. They will then make everybody else know it. Good Lord, save us from counterfeit repentance.

THE GIFT OF THE HOLY GHOST.

32. Here we find that the Holy Ghost is given to them that obey God. The Greek for obedience and faith is the same word, which is also true of unbelief and disobedience, illustrating the fact that they are one and inseparable. A true faith always obeys, while disobedience is demonstrative evidence of unbelief. The Holy Ghost will not abide where He is not scrupulously obeyed. He is keenly susceptible of the slightest disobedience, evanescing unconsciously. So you wake to find the heavenly dove flown away out of your heart, leaving an aching void the world can never fill. It is a wonderfully delicate matter to obey God. It is easy, if you pursue the right method, but impossible on any other line. What is the right method? The Bible is the guide-book. If you are truly interested in the Guide, you will be thrillingly

interested in the guide-book. With thorough abandonment to God, perfect commitment of your creeds, opinions, theories, notions and enterprises to Him, bereft of every care, sit meekly and lowly at the feet of Jesus, while the Holy Ghost teaches His blessed Word. If you say yes to God, and no to Satan, all the time, you will have no trouble to obey God, and in that case He gives you His Holy Spirit to dwell in your heart, giving you a sweet heaven in which to go to heaven. "My yoke is easy and my burden is light"—this you will always find true if you will let God have His way in all things. Your life will become a cloudless sunshine.

DIVINE INTERVENTION.

33-42. Now they reach a grand culmination. The preachers in charge and the official board are signally defeated, "cut through," so they are counseling to kill the apostles. They have condemned and imprisoned them a second time, ordering them positively to preach no more in their territory. All their orders are disobeyed. Jails will not hold them. They determine to settle the matter by killing them by the Roman civil arm, bought over for Jewish favor. Why did they not kill them? They all finally wore martyrs' crowns, except John, who, according to Justin Martyr and other Christian Fathers, was honored with a translation. The simple solution of the matter is, their work was not done. A vile reprobate once pointed a gun at me, which fired all right a few minutes previously. When he pulled the trigger it only snapped. Why? My work was not done. So God's saints are immortal until their work is done. So God puts His

hand on Gamaliel, their giant, the greatest man of the opposition, their biggest preacher, and raises him up to deliver the apostles and prolong their lives till their work is done. Twenty years ago, in the time of the Temperance Crusaders, when holy women in our cities were miraculously closing Satan's saloons by their prayers, immense was the excitement! A number of saloons have been closed. The holy Crusaders were praying in a large saloon. Satan's mob came to break up the meeting, led by a huge ruffian. A holy woman rises from her knees, slips out and meets the mob, looks this gigantic, diabolical leader in the face, saying, "Will you please be so kind as to attend to the men and see that they do not interrupt our meeting?" Immediately he whirls on his heel and roars: "Back, fellows! back, fellows! We must have order here. You can not disturb this meeting. I will die for these good women." So he commands and quells the mob. So God puts His hand on the giant theologian of the Sanhedrim, the tallest bishop standing at the head of the hierarchy. To the unutterable surprise of all, Gamaliel takes command of the situation and suggests that the apostles be sent out of the hall. Now he delivers a thrilling oration to the Sanhedrim, calling their attention to Theudas, the impostor, who a few years previously had made a great commotion among the people, receiving a large following, but had utterly evanesced with all of his adherents, leaving not a vestige. Then he reiterated the brilliant career of Judas, the Galilean impostor, in the days of the Roman enrollment, preparatory to the taxation of imperial Cæsar. He with his adherents has also vanished away like the gossamer which recedes before

the effulgence of an Oriental sun. Here he fortifies a stalwart argument, driving his logic with sledgehammer blows, and clinching the conclusion with the grip of a giant. Of course Luke gives us but a mere epitome of Gamaliel's unanswerable oration. The *fac simile* thus culminates: Theudas, Judas and other impostors have risen, created great commotions and received large followings, stirring Judea and Western Asia. These have all vanished away, leaving not a trace nor a track. Now, if Jesus of Nazareth is also an impostor, He and His followers, with all this mighty commotion which is shaking the powers of church and state from center to circumference, will break down of its own weight, vanish away, utterly evanesce and sink into oblivion, like other impostors who have preceded. This is the negative side: If Jesus of Nazareth is an impostor as you say ["and He was one of them"], He will evanesce and go into oblivion with all of His following and work, like Theudas, Judas the Galilean, and multitudes of impostors who have risen and are now buried in oblivion, utterly unknown, not a vestige of their former greatness surviving. Hence the utter superfluity of all of this effort to put down Jesus and His followers, as certainly, on the hypothesis that they are impostors, they will inevitably play out, without any effort on the part of the ecclesiastical authorities. Gamaliel proceeds to evolve the positive side of his argument, which flashes with the forked lightnings of divine retribution: If Jesus of Nazareth is truly the Christ of God, as He and His disciples claim, the combined powers of earth and hell can never prevail against Him. Besides, in that case, "you will be found fight-

ing against God," and the unhappy victims of His righteous judgments and awful indignation, certain to overtake the impudent audacity so diabolically impetuous as to antagonize the Almighty. This discourse delivered by the master-spirit of the Sanhedrim was followed by a decisive negative verdict in reference to the preceding counsel to kill the apostles. However, they give way to their implacable hatred, beating them cruelly before they release them. Having thus suffered the deep humiliation, disgrace and torture of an unmerciful thrashing in presence of the multitude, the apostles depart from the Sanhedrim, shouting aloud, exultantly praising God for permitting them to enjoy the privilege of taking a cruel whipping in His name.

APOSTOLICAL SUCCESSION.

41, 42. This chapter winds up Luke's diurnal history of the Pentecostal revival, graphically describing the wonderful events of the first three days and two nights. Here you see clearly and unequivocally a solution of that vexed question among the warring sects, called Apostolical Succession. The last fifteen hundred years since the great Constantinian apostacy, as the centuries roll by we see the robed priests and plug-hatted clergy of all ages and denominations crossing swords and fighting over the Apostolical Succession, like dogs over a bone, each one claiming it, and anathematizing all of his competitors; all ridiculously stultifying themselves and advertising to the world the egregious folly and silly nonsense characteristic of human ecclesiasticisms. Reader, look here at the inspired record and see, once for all, the *fac simile* of Apostolical Succession.

It certainly means to succeed the apostles, doctrinally, experimentally and practically. The way is open to all who will enter: Get a sky-blue regeneration, assuring you that your name is written in Heaven. Then get sanctified with the baptism of the Holy Ghost and fire, as all the apostles did on the day of Pentecost. Then preach the gospel with the Holy Ghost sent down from heaven, on the streets, and from house to house, like the apostles, who had no church edifices. Preach and testify, without fear of men or devils, amid roaring mobs, rocks, mud, clubs, eggs, *et cetera*, spending the night in jail. When they cruelly thrash you like dogs, in presence of the mocking multitude, go away with bleeding backs and roaring shouts, transported with delight, because you are counted worthy to suffer for Christ's sake. Then you will be in the regular Apostolical Succession. It is free. All who want it can have it. What about the clerical aspirants, going puffing tobacco-smoke and disputing over Apostolical Succession? Not one of them will touch it with a forty-foot pole. Luke again here puts to record the facts so prominent in the Apostolic ministry, of preaching from house to house. This is the way to convert the heathen millions and evangelize the slums and the jungles. The Holy Ghost is calling for a round million to volunteer on this primitive Apostolic line of street and household preaching. Who will respond?

CHAPTER VI.

HELLENISTS AND HEBREWS.

1. Do not forget that the gospel began among the Jews exclusively, the Gentiles having nothing to do with it; hence the Christian Church, originally like the Jewish, was purely Judaic. With the roll of a century, it underwent a radical somersault, eliminating the Jewish and incorporating the Gentile element. "Grecian" in E. V. leads to the conclusion that they were Gentile Greeks, which is incorrect. They were Jews, native and proselyte, who spoke the Greek language and used it in their synagogue worship in contradistinction to other Jews [doubtless nearly all native], who spoke the Hebrew language, using it in their synagogues. It was natural to recognize a degree of preference for these native Jews and pure Hebrews, though, doubtless inadvertently, holding them in a degree of estimation above the Greek-speaking Jews, largely proselytic; hence the complaint that the Hellenistic widows were neglected in their daily ministrations. Christian widows, unencumbered with families at that time, got filled with the Holy Ghost, turned preachers, being eminently useful as soul-savers; thus devoting all their time, with no means of support, they lived on church charities. What a pity in this respect, the church of the present day does not go back to first principles! How eminently useful our unencumbered holy widows would be if thus utilized, preaching the gospel in family circles, mission-rooms and on the streets. Dr. Carradine, in his last pastorate in St. Louis, used them much to the glory of God

and the salvation of souls, recognizing the policy of the Apostolic Church. At this time the Greek language [spoken by these Hellenistic Jews] was the language of the world, having through the Alexandrian conquests reached all nations and become universal. While reading the Old Testament, we all see the hand of the Almighty on the Jews, but intuitively drift to the conclusion that it was not on the Gentiles. In this we are egregiously mistaken. The difference is that we have the inspired history of the Jews and not of the Gentiles. B. C. 325, Alexander, a youth of one and twenty years, succeeded his father Philip on the throne of Macedonia, a small country in northern Greece. Finding but thirty-five thousand dollars in the royal treasury, and thirty-five thousand men in the army, the first transaction of his regal administration was to divide out the money equally among the soldiers, giving each man a dollar apiece. Observing that the young king left himself moneyless, a bystander asked, "Now, king, what have you left for yourself?" The sanguine youth responded, "My hopes." "What are your hopes?" "Why, that I shall conquer all the world." At that time the Persian Empire reached from India to Ethiopia, containing a hundred and twenty-seven States, nearly all of the known world which was sufficiently important to appropriate, except Greece, which, though small, had simply proved too heroic for the Persian conquest, even under the leadership of Xerxes, with his two million and five hundred thousand warriors, the largest army ever mustered on the globe. Alexander succeeds in inspiring his little band with the same paradoxical hope of conquering all the world. Consequently he

invades the great Persian Empire, is met by the royal army on the plains of Granicus. A terrible battle ensues, leaving forty thousand Persians dead on the field, while Alexander didn't lose a man. This stunned the mighty Persian monarch and woke him up to recognize in the young Grecian no child at play. Great preparations were now made, feeling sure they would capture the impudent youth with his audacious followers and settle the matter once for all. Alexander meets them on the plains of Issus, where an awful battle is fought, lasting three days. One hundred thousand Persians are left dead on the field, while Alexander's loss was simply nothing. This awful defeat sent panic throughout the Persian Empire. King Darius gives the matter personal attention. An innumerable army is rendezvoused from the one hundred and twenty-seven States of the Empire. The sons of royalty from the diversified kingdoms encourage the army with their personal presence. King Darius is on hand, commander-in-chief. The powers of earth are combined against the paradoxical foe they find in the haughty young Grecian. They meet on the plains of Arbela, which, I trow, proved the greatest battle the world ever saw. It lasts a solid week. Rivers of blood deluge the fields. Mountains of the dead accumulate. Three hundred thousand Persian warriors are left dead on the field. The Greek is everywhere triumphant. Darius flies for his life, his vast army utterly demolished and disorganized. Alexander overtakes the fugitive monarch on the banks of the Indian Ocean. Darius now pleads for his crown, proposing to Alexander that they divide the world half and half. Alexander points to the sun,

then in his noon-day glory. "Do you see that sun? Could the world endure two suns? You know they would burn it up. So this world can not have two kings. I must have it all." Now, account for the fact that this boy of one and twenty, with no money and a handful of men, conquered all the world and wept because he could n't find another one to conquer. God was in it. This wonderful Greek language, the finest the ages ever knew, the culmination of that climacteric Greek learning in which they excelled all nations, astonishing the ages with their achievements in poetry, oratory, philosophy and the fine arts, thus eclipsing all the nations of the earth and becoming the honored teachers of the young kings resorting thither from every land and clime to learn wisdom at the feet of the Greek philosopher. Why these great wonders? God, through these poets, orators, philosophers and scholars, was manufacturing the Greek language, the beauty, precision, and vivacity of whose mechanism is the riddle of modern scholarship. God thus prepared it—His chosen vehicle, in which to preach the gospel to every nation. He gave Alexander the conquest of the world that he might turn over every government on the globe to the cultured Greeks, who established their wonderful language in the learned circles of every nation under heaven, thus through these wonderful providences preparing the world for the reception of the gospel. Again we have the significant fact that in the early centuries of the Christian era this wonderful language was taken out of the mouths of all nations like the Hebrew of the Old Testament at an earlier day, lest the nations of the earth might corrupt them. Therefore we have

the inspired archives of the Hebrew and Greek kept in their pristine purity, locked up in these dead languages, whither we can all go and find the unadulterated truth as it is in Jesus, and transmit it to the world. Oh, the wonders of the divine administration!

THE DEACONATE.

2-5. God is a great Organizer. Hence He has given the New Testament Church a simple, perfect and beautiful organization. The bishop is the leader of the holiness band [for such were all of the Apostolic churches], while the deacon has charge of all the temporal interests of the church in every respect, and the eldership, originally in Israel consisting of seventy, instituted by Jethro, the father-in-law of Moses, when he visited the children of Israel in the wilderness, and transferred by the apostles into the Christian dispensation. Spiritual seniority constitutes the basis of the New Testament eldership, which is a judicatory body having charge of the general interest of the church. Hence the church is not a democracy, but has an organized government. The deaconate is prominent among the Baptists, who give that office its Scriptural attitude. If they would only adhere to first principles and invest none with the deaconate unless they are "full of the Holy Ghost and wisdom," verse 3. The Presbyterians give prominence to the eldership, honoring the New Testament in that office. If they would only see that none serve as elders except those who are filled with the Holy Ghost. If the Holiness Movement does not glorify God by coming back to first principles, and revealing to the world New Testament simplicity, she will forfeit her crown, and God will

give it to another. This we can not afford to do. As it is very doubtful whether any of the great reformations have ever reached primary truth and institutionality since the Constantinian apostacy, it becomes the more imperative that we divest ourselves of every weight and run for the prize set before us. How strange that every church in Christendom does not gladly drop all of her human inventions and come back to first principles! since an awful woe is pronounced against both addition and subtraction. The popular churches are burdened to death with institutions of their own creation, alien from the Bible, and, in many cases, antagonistical to it. These grieve the Holy Spirit away and turn them over to the enemy. The New Testament is plain on all doctrines and institutions. We need nothing else. Human creeds and institutions divide the people of God, build up warring sects, grieve the Holy Spirit, alienate the people from God, and do a world of mischief, which the Judgment Day can alone reveal. So long as the apostolic church professed and preached entire sanctification she had neither creeds nor schisms. There are always green pastures somewhere in the Church of God, whither the sheep may go, eat and be filled and lie down by the still waters. Human creeds and institutions are the devil's fences dividing up Emmanuel's land, shutting up many poor sheep in dry and desolate pastures, where they starve to death in piles. God has raised up the Holiness Movement to knock down the devil's fences and lead all of the sheep to the green pastures and still waters, where they may prosper and glorify God.

ORDINATION.

6. “Whom they placed before the apostles, and praying, laid hands on them.” Here is all the ordination you can find in the New Testament. It is very simple, and I see much of it among holiness people in my peregrinations. The Lord’s elders, bishops, deacons and saints gather around the dear ones, whom the Holy Ghost has called to go and work in His vineyard, lay hands on them, pray, bless and send them forth. There is but one qualification specified in the New Testament for a Christian worker, preacher, officer, and that is, to be filled with the Holy Ghost. In the E. V. prominence is given to the church ordination, through mere courtesy to the Episcopal Church, under whose auspices the translation was made. You will find as a rule where the E. V. uses the word ordination, it is not in the Greek. We have no objections to the word if used in this simple, primitive New Testament sense, designating the gathering of the saints around the candidates for the Lord’s work, and praying for them with the imposition of hands.

7. “And a great multitude of the priests were obedient to the faith.” Here we find, much to our encouragement, that amid the sweeping victories of the Pentecostal revival, a large number of the regular preachers got religion. Good Lord, save us from the Satanic humbuggery that would recognize preachers as Christians simply because they are preachers. I wish it were true in case of half of them, and the other half, too. But, walking in the clear light of God’s Word, Spirit and providence, we are forced to the concession of many unconverted preachers. Of this num-

ber, not a few have been truly converted, but grieving the Holy Spirit, rebelling against sanctification, becoming secular and popular, have sunk into a grievous antinomian spiritual death. Lord, make us useful in the conversion of preachers, as well as other people. God forbid that the devil should get the dear preachers.

STEPHEN'S MINISTRY.

8-15. Though Stephen was but a poor, uncultured layman, honored with the office of deacon, *i. e.*, permitted to sweep the floor, and light the lamps, and collect money to support the evangelistic widows, they complimented him with this office because he was "full of the Holy Ghost and wisdom." Yet, like all of the disciples in the Apostolic age (Acts 8: 4), he preached the living Word. He did not have to get a license; the apostles had none for themselves nor anybody else. Thus far the plug-hatted clergymen who invented license had not been born. As Stephen is identified with those Hellenistic synagogues in which the Greek language is spoken, he goes to preaching in them with all his might. The representatives of these synagogues, dispersed in all heathen lands, had come to Jerusalem to attend the great Jewish feast of Pentecost, which so miraculously and unexpectedly by divine intervention was transformed into the most memorable revival the world ever saw and memorialized with the incarnation of the Holy Ghost, and the embarkation of the gospel ship. These synagogues, here represented by their delegates, were the Libertines, *i. e.*, the freed people, consisting of Jews who had been carried to Rome as slaves, but afterward liberated by the Emperors; the Cyrenians from Cyrene, a large

city in northern Africa, on the coast of the Mediterranean Sea, where there were many Jews; the Alexandrians, from the city of Alexandria, the capital of Egypt, where the Jews dwelt in great numbers and were much encouraged by Ptolemy Philadelphus, who had the Hebrew Bible translated into Greek, known as the Septuagint, for the benefit of his Jewish subjects; and the Greek-speaking Jews from Cilicia and Asia. Here we find the first indirect mention of that celebrated man, Saul of Tarsus, destined in two more chapters to come to the front and prove the hero of this inspired history. Since he was born to rule, depend on it, he was the speaker of the opposition against Stephen, with the delegates from all of these prominent cities holding up his hands while he pressed the battle to the awful ultimatum of Stephen's martyrdom.

10. "And they were not able to resist the wisdom and the spirit with which he spoke." Oh! what a contrast we here have between the wisdom, intellect, learning and resources of the world and the wisdom of God! Here, with the greatest intellectualist and scholar the world could produce, surrounded by a platoon of preachers, one humble, uncultured layman proves more than a match for them all; as the Holy Ghost says they were "unable to resist the wisdom and spirit with which Stephen spoke." See the whole crowd with their mighty leader, Saul of Tarsus, put in total eclipse and literally snowed under by a solitary layman. Therefore, to their ineffaceable shame, they resort to bribery, raising up false witnesses that they may bring an accusation against him. Stephen preached the perfect sufficiency of

Jesus, His vicarious atonement and cleansing blood, received and appropriated by the Holy Ghost, of course relegating the types and shadows of the Mosaic dispensation to bygone years, no longer significant because superseded and verified by the great Antitype. This they construed as inveighing against the law of Moses. This notable history has a thousand parallels at the present day. We can not preach the perfect sufficiency of Jesus only and the omnipotence of the present Holy Ghost in full salvation and the perfect sufficiency of God's Word, doctrinally, institutionally, legally and every other way, without at least indirectly reflecting on the human institutions and bogus legislation of fallen ecclesiasticisms. Then they cry out that we are inveighing against the church, whereas we are defending the church of God with all our might, precisely as Stephen did, when they charged him with disloyalty to the church and killed him for it. He was the first martyr, leading the way and showing the people how to die for the truth. Two hundred millions have followed in his bloody track, like Stephen, dying under charges of disloyalty to what carnal preachers call the church, as they did in case of Stephen. If they had the co-operation of the secular arm these defenders of what they call the church would kill us this day, as they did Stephen and the mighty host of his successors. Beware of the clamor of church loyalty! That is the very shibboleth that piled the rocks on Stephen, fed the martyrs to the lions and burnt them at the stake. It is impossible to be loyal to God and disloyal to His church. When they talk to you about loyalty to God, open your Bible and shout Amen! When they talk to you

about loyalty to the church, look out! that is the old hackneyed cry of persecution, from Stephen down to the present day.

15. "And all who were sitting in the Sanhedrim, looking upon him, saw his countenance as the face of an angel." Now, remember, that the popular preachers, standing at the head of the churches, persecute Stephen unto death. Why did they not desist when they see the very glory of God radiant in his countenance? The solution is very simple, they did not have the discernment of the Holy Ghost, hence they mistook the very glory of heaven radiant from his countenance for his own mean, stubborn, self-willed, contrary spirit, which convinced them the more that he deserved to die for disloyalty to the church.

CHAPTER VII.

EXPATRIATION.

1-7. Despite the awful doom of the antediluvians, the people after the flood soon became terribly wicked. While they constantly ploughed up the bones of their antediluvian predecessors, fear and trembling appalled them so they were constantly resolving to be good. Ah! the road to hell is strewn with good resolutions. The postdiluvians had inherited evil hearts from their predecessors. Hence a wicked life inevitably followed, as it always will unless we go to God and receive a new heart. Despite the grand boom given to holiness in the flood, when all of the wicked were taken out of the world and righteousness ruled the

only surviving home, yet wickedness so increased that God found it necessary in the third postdiluvian century to begin *de novo*, calling Abraham to leave the world and identify himself with God alone. In the home of his childhood, in the beautiful alluvial plains of Mesopotamia, that delightful rich, level country between the Tigris and the Euphrates, the cradle of the postdiluvian world, first settled by the sons of Noah after the deluge, where at a later date Nimrod gave himself imperishable notoriety by attempting to found a human government independently of the Almighty (though nowadays all the governments on the globe are Nimrodic without a blush). Such was the wickedness of his native land that God required Abraham to leave his kindred and country and follow whither He led. This is now and has ever been the first step in a true heavenly pilgrimage. A prophet is without honor in his own country. Expatriation as a rule is a *sine qua non* in a really fruitful ministry for God and souls.

“ Full many a gem of purest ray serene,
 The dark unfathomed caves of ocean bear;
 Full many a flower is born to blush unseen
 And waste its sweetness on the desert air.”

As a rule, you must leave your native land if you would be eminently useful.

REGENERATION AND SANCTIFICATION.

8. While the physical birth emblemizes regeneration, it is equally true that physical circumcision typifies sanctification. The Jewish law was to circumcise eight days after birth, illustrating the fact that we should get sanctified about eight days after

conversion, thus giving a little time to receive light on inbred sin and intelligently seek its removal. John Wesley has a powerful sermon on the circumcision of the heart, preached from Deut. 30: 6: "I will circumcise thy heart, so as to love the Lord thy God with all thy heart, soul, mind and strength, that thou mayest live." Here we see that the circumcision of the heart is necessary to perfect love, which is the condition of spiritual life and admission into heaven.

JOSEPH TYPICAL OF CHRIST.

9-16. The symbolism of Joseph is entirely in the royal line of Jesus. In his deep disgrace and humiliation, slavery and imprisonment, he emblemizes Christ in His first advent; while crowned with gold, mounted on a golden chariot, ruling over all the land, he typifies Christ in His second advent. Jacob loved Joseph more than his ten older brothers, because he was the son of his beloved Rachel, for whom he toiled fourteen years. Then she lived but a little while. I saw her tomb on the road from Jerusalem to Bethlehem, where she died, leaving a broken-hearted husband to transfer his love to her two little boys. Hence the ardent love of Jacob for Joseph, manifested in the royal robe of many colors, such as kings wore. Though Jacob knew it not, he was even then verifying the regal character of Joseph, the brilliant type of King Jesus, by dressing him in a kingly robe. When Joseph dreamed those wonderful, prophetic dreams, he was only twelve years old, too young to have any idea about their meaning. Yet they so vividly impressed his infantile mind that he could not forbear telling them. So he told his har-

vest dream: All binding sheaves in the field, and the bundles stood up, and those of the other ten all fell down before his. When a beardless boy I used to preach to the toiling slaves, delighted to hear them shout and sing their homespun Ethiopian songs. Here I remember one about this Scripture ·

1. "Joseph had a vision ;
Joseph had a vision ;
The sun and moon and eleven stars fell down obeisance to him.
CHORUS : Shine, shine like a star,
Shine, shine around the throne of God.
2. "His brothers' wrath was kindled ;
His brothers' wrath was kindled ;
They sold him to the Ishmaelites and had him carried to Egypt.
CHORUS : Shine, shine, etc.
3. "They brought him unto Pharaoh ;
They brought him unto Pharaoh ;
And there they laid the corner-stone on which to build Salvation.
CHORUS : Shine, shine," etc.

When the little fellow told his dream about the sun, moon and eleven stars falling down before him, his father chided him : "Why, my son, are you so vain as to think you will be king over your father, mother and brothers?" When his angry brothers sell him to the Ishmaelites for ten dollars, the price of a young slave, typical of Jesus sold for fifteen dollars, the price of a grown slave, he was only twelve years old, too little to know anything about the wonderful meaning of his dreams. How vividly Joseph, in the purity of his youth, triumphing over all the temptations in the house of Potiphar, and even submitting to the lying

persecution which consigned him to a loathsome dungeon seven weary years, emblemizes our Jesus in the purity of His youth. Finally the chief butler and baker are cast into the same dismal, dark, imperial prison. They both dream dreams. The former dreams that he saw three luxuriant vines bearing luscious grapes, which he expresses, bearing the wine to Pharaoh's table. He tells Joseph, who interprets: "The three vines are three days, at the expiration of which Pharaoh will take you out of this prison and restore you to your butlership again." The interpretation is so good the chief baker is encouraged to try him on his dream. "I dreamed that I had three baskets on my head, containing all kinds of sweet cakes used on the royal table. But the fowls of the air lighted down and ate the bread out of the baskets on my head." Joseph responds: "The three baskets are three days, after which Pharaoh will send and take you out of this prison, hang you on a tree, and the fowls of the air will eat your flesh off your bones." Sure enough, in three days the chief baker is taken out and hung and the chief butler restored to his butlership. While the latter is going out Joseph says: "When it goes well with you, remember me." In his royal splendor he forgets all about the humble request of the poor Hebrew boy. Pharaoh dreams that he sees seven of the finest cattle he ever beheld come up out of the Nile and graze in a meadow; then seven of the poorest stunted dwarfs. But the latter devoured the former, exhibiting no change. Again in his dream he saw seven stalks of the finest corn he ever beheld growing on the banks of the Nile. Then seven of the most worthless, withered and blasted by the east wind.

But the latter devoured the former and showed no change. He calls in all the magicians and astrologers and wise men of Egypt. They are utterly dumfounded. Then says the chief butler: "Now I confess my sin. There is a Hebrew boy in that dungeon who beats all creation to interpret dreams and evolve dark sayings." Pharaoh orders: "Bring him straight." In one short hour Joseph stands before the king, hears his wonderful dreams and proceeds to interpret: "O king, the dream is double, because it is sure to come to pass. The seven fat cattle and fine ears of corn are seven years of plenty, such as have never been known in the land of Egypt. The seven lean kine and the seven blasted ears of corn are seven years of famine, which shall consume all the substance of the first seven years of plenty, depopulating the nations with general starvation. Now, O king, look out some man of wisdom who shall take this matter into his hands, build storehouses and lay up a supply of corn during the seven years of plenty for the seven years of famine which shall come upon all the earth, so that no life will survive unless this matter shall receive diligent attention." "Why," says the Pharaoh, "who in all the world is so wise as yourself, the man to whom God has given wisdom beyond that of any other man in all the earth?" Forthwith, Joseph is washed, dressed in the royal robes, a great chain of gold put around his neck, a crown of gold on his head, mounted on a golden chariot, fifty royal couriers run before him, shouting to all they meet, "Bow the knee, the king cometh." What a wonderful emblem of regeneration in which the sinner is elevated from the doom of hell to the palace of heaven. Here Joseph, in one short

hour, passes from the filthy dungeon to the proudest throne beneath the skies. Sure enough, the land teems with plenty; such crops were never before seen in the valley of the Nile. Joseph has granaries built in all the land to store the surplus corn. Everything full and running over. The seven years of plenty have come and gone. The seven years of famine set in. Dearth prevails, nothing is raised. The people all come to Joseph for bread. He has plenty. What a glorious emblem of Christ, dispensing the bread of life! There is famine in the land of Canaan. Jacob hears there is corn in Egypt. Sends his ten sons. Joseph meets them. It has been twenty years since they sold him to the Ishmaelites. He is so covered with the royal robes and the beard on his face, as to preclude all possible recognition; meanwhile he recognizes his older brothers, several of whom were grown when they sold him. He feigns *incognito*. Speaking to them through an interpreter, though he understood the Hebrew which they spoke, he asks about their family and country. They say, We are all the sons of one old man living in the land of Canaan; we also have a little brother at home and one dead (having lied so much about Joseph, they think it is true). The Latin history I read when a boy says they were unutterably surprised at the gushing tears flowing from the eyes of the king as they spoke of their father and little brother. He accused them of coming to spot out the land, detained Simeon, and exacted from them a promise to bring Benjamin, certifying they never shall see his face unless they bring Benjamin. They all find their money in their sack's mouth, on the road home. Jesus gives us the bread of life like

Joseph, his type, without money and without price. The old man is awfully shocked when he hears that the king of Egypt arrested and detained Simeon. "Thus I am deprived of my children. Joseph is dead, and now Simeon is gone." When they tell that Benjamin must go if they get any more bread, he positively refuses. Time rolls on! The bread is out and famine stares them all in the face. Oh, how reluctantly the old man consents for Benjamin to go! but concludes he would better lose Simeon and Benjamin along with Joseph, already dead, than for them all to starve to death in a pile. So they all go again. On arrival they meet Simeon, looking better than they ever saw him. They wonder again why the king of Egypt cries so when he sees their little brother. The king entertains them with a rich feast. To their unutterable surprise he sits them down in the order of their ages. He puts on Benjamin's plate five times the usual amount. God grant to you, reader, a Benjamin mess while you read this book. After dinner Joseph puts all of the Egyptians out of the room and now speaks in the Hebrew language, which they thought he did not know, as he spake to them through an interpreter: "I am Joseph, whom you sold to the Ishmaelites twenty-two years ago." They are all stunned, appalled and panic-stricken. They all fall down before him and beg his pardon. "Oh," says he, "no need of that. God sent me before you to provide bread and keep you all from starving to death." He goes around, embraces and kisses each one of them. They almost swoon away under the shock. Old Pharaoh in his palace hears the loud crying, sends for Joseph, who confesses his brethren have come. Pharaoh nobly says: "The

best of the land is at your option; send wagons and bring them all down. Regard not their stuff, for I will supply them." When they return with Simeon and Benjamin and tell Jacob that Joseph is still alive and ruler over the land of Egypt, he faints and can't believe it. Finally when he sees the wagon his spirit revives and he ventures to believe it. Convalescing finally from the shock, he says: "Then my Joseph is yet alive; I will go down and see him before I die." Jacob lived seventeen years after the migration into Egypt. The old Pharaoh who had made Joseph his prime minister, committing to him the burdens and responsibilities of the kingdom, soon passed away, leaving the sole incumbent of the throne to reign over Egypt sixty-one years, precisely the period of Queen Victoria at the present date. The striking conservatism of Pharaoh and Egypt to Joseph and Israel vividly symbolizes the glorious millennial reign of our Lord, when all the kings of the earth shall submit obsequiously and co-operate conservatively in the mighty theocracy. Though Joseph died one hundred and fifty years before the departure of the children of Israel out of Egypt, pursuant to his predictions of the coming exodus and return to Canaan, they embalmed his body in a stone coffin, kept it through all those years, and finally, as history says, carried it on a wagon drawn by twelve oxen, heading the procession out of Egypt, through the Red Sea, forty years in the wilderness, then through the rifted waters of Jordan's swelling flood into the Promised Land, where they buried him in the sepulchre which Abraham bought from the sons of Emmor in Sychem, the remains of Jacob having been carried up by Joseph in person and

buried with Abraham and Isaac in the sepulchre of Machpelah.

MOSES TYPICAL OF CHRIST.

17-40. While Joseph so beautifully and vividly emblemizes King Jesus, both in His humiliation and in His glory, Moses equally grandly emblemizes the mediatorial Christ, himself not only the prophet and legislator of Israel and the world, but the mediator of the old covenant, as Christ is of the new. As the royal generations quickly come and go after the death of Joseph, they soon not only forget his brilliant and beneficent reign, but alarmed at the rapid multiplication of Israel [providentially enjoying the protection of the greatest military power on earth, during their national minority], lest in process of time becoming greater than the Egyptians, and joining their enemies in time of war, they may actually subjugate them. Therefore the king resorts to the stratagem of infanticide to arrest the alarming rapidity of Israel's multiplication.

20. "At which time Moses was born, and was beautiful unto God." The E. V. does not give you the clear translation of this beautiful passage, which reveals that Moses was beautiful in the divine estimation, being doubtless the finest looking baby the world had ever seen. [Of course, Adam and Eve were perfect specimens of humanity, but they never were babies.] Amram and Jochebed are not only charmed with the transcendent beauty of their baby, but divinely impressed that he is a messenger sent of God. Therefore, having faith in God, they manage to hide him in their home three months. Now the imperial soldiers have

become so rampant searching the Hebrew premises and killing the boy babies, they see to their sorrow they can hide him no longer. Trusting God, they resort to a stratagem, manufacture the ark of bulrushes, water-proof with the wonderful Egyptian cement, deposit their precious baby in it and commit him to the dubious waves of the Nile, about two hours before day, thus turning him over to the providence of God. His unsuspected little sister Miriam, who afterward became a flaming holiness evangelist, now only seven years old, follows along the bank, keeping her young eagle eye on the floating ark.

21. "He having been deposited, the daughter of Pharaoh took him and adopted him unto herself for a son." Contemporary Egyptian history says that this daughter of Pharaoh, the heir to the throne in the blood-royal, her father now very old, was then a widow without an heir, her husband having fallen on the battlefield of Thebes, while leading the Egyptian armies against the Ethiopians, during that long and exterminating war of several generations, in which the Egyptians and Ethiopians, the two greatest nations on the earth, desperately contested the metropolitanship of the globe, Egypt finally triumphing. Such was the anxiety of the young queen to transmit the kingdom in her own family, that seeing the foundling, charmed by his beauty and smitten with most profound sympathy by his crying, she at once conceives the idea of his adoption to herself for a son, and thus feigned maternity, circulating the report and sending away her two maid-servants, who alone knew to the contrary, to regions unknown, never again to be seen; receiving the baby in her arms, calling a

nurse through the loving little sister, Miriam, who proved to be none other than the loving mother of the dear little foundling, now, with her husband and four-years-old Aaron and first-born Miriam, moving at once into a tenement house on the royal premises; Amram receiving the appointment of horticultural superintendent.

22. "Indeed Moses was educated in all the wisdom of the Egyptians: and was mighty in his words and deeds." God needed in Moses the highest scholarship in the world to reveal the Bible, write the Pentateuch and legislate for all mankind. Therefore He avails Himself of the Egyptians, whose philosophers and magicians stood at the head of the world's learning and became the educators of Moses, believing him to be the son of their queen, the heir of the blood-royal and their future king. Of course, they lay under contribution all the scholarship of the age to educate their bright and promising young king, flattering themselves that in Moses Egypt would have a Pharaoh eclipsing all his illustrious predecessors of the royal line. To be "mighty in his words," or as the Greek says, "in sciences," was to be a great intellectualist and scholar, such as Moses doubtless was, reaching the very acme of the world, and little dreaming that God in His wonderful providence was preparing him to be prophet, legislator, leader and mediator of Israel, thus treading an apex hitherto reached by no human being. To be "mighty in his works" in that age meant to be a great military man. This is abundantly corroborated by Egyptian history, which certifies that Moses led the Egyptian armies in the Ethiopian wars, rising to pre-eminence as a military chieftain. Thus

the statement in the Pentateuch that he received “an Ethiopian woman for a wife” is accounted for. During the memorable siege of Thebes, the beautiful and magnificent Ethiopian capital, the rival of Memphis, the capital of Egypt, the daughter of the Ethiopian king ever and anon gazed from the high towers of the royal palace far out over the wall, beholding with admiration the military evolutions of the Egyptian army. Recognizing their grand, beautiful and majestic leader, she falls in love with him at a distance, sends him a messenger, proposing to manœuvre the opening of the gates and the admission of his army into the city, on condition that she receive his hand in wedlock. It works out to a charm; magnificent Thebes is captured by the Egyptian army, and the long war winds up with victory perched on the banner of the Pharaohs. Of course she becomes the wife of Moses. Having either passed away by death or returned to her own country, she was not his wife at the time of the above quotation, as he was then the husband of Zipporah, the daughter of Jethro.

23. “And when the time of the fortieth year was being fulfilled to him, it came into his heart to visit his brethren, the sons of Israel.” Here culminates a crisis, more copiously revealed in Heb. 11: 24–28, where it is said that he “refused to be called the son of Pharaoh, preferring to suffer affliction with the people of God, rather than to enjoy the pleasures of sin for a season, esteeming the reproach of Christ greater riches than all the treasures of Egypt.” This clearly confirms and corroborates the preceding. As Egypt was an absolute monarchy, the king owned the country, all the people and all the money. Thus, in

the capacity of king, Moses had it in his power to own all the "treasures of Egypt." History says that after he had passed his thirty-fifth year, having for many years, in the capacity of royal regent, relieved his queenly mother of governmental burden and responsibility, now that she is venerable with years, knowing the political intrigue on all sides among the consanguinity of the blood-royal, and so anxious to carry out the cherished enterprise of her life, *i. e.*, to transmit the kingdom to her son Moses, at the same time in constant fear lest something might happen and prevent his receiving the crown, she resolves, though out of harmony with royal precedent, to have Moses crowned king before she passes out of life. With great reluctance he finally yields to her importunity, and, pursuant to Egyptian custom, is passing through a whole lunar month of preparatory disciplines and vigils, conducted by the magicians in the secret orgies of their subterranean chambers, beneath the great pyramids. The time of inauguration is drawing nigh, he sees a vision at the third watch of the night, in the subterranean chamber of the magician; behold! he sees the soldiers dashing hither and thither ransacking the mud-tenements of the Hebrew slaves, hunting up every boy baby and knocking his brains out. He sees a father and mother with all expedition fixing up a bulrush ark, putting their baby in it, committing it to the waves. It floats down the Nile, pursued by the little sister on the bank, is picked up by the maid-servants at day-dawn, brought to the queen in her bathing-house, adopted, mother and father called to nurse. Then it is revealed to him that he is that baby. Besides, a supernatural

voice rings out, "Thou art not an Egyptian; thou art a Hebrew, a son of the despised race of slaves." Then Moses, responsive to the heavenly vision and the divine voice, to his unutterable surprise for the first time in life finds out his mistake, that he is not the son of Pharaoh's daughter, but the son of his faithful Hebrew nurse and the pious old gardener, who all their lives had showed him so much kindness, but of course never intimating to him his Hebrew origin, as this would have blighted all the hope of his future kingdom. Now arriving at day-dawn, entering the royal palace he runs to his venerable queenly mother: "Oh, mother; though you are not my mother, yet I love you with all the possible love of a mother's son; yet you are not my mother, but I am the son of that Hebrew nurse and belong to that race of slaves." This to his royal mother is a thunderbolt from a cloudless sky crushing all her hopes. Verily, the trouble she had feared all her life has come like a flood. Now arises the crisis mentioned in the above quotation. She importunes him to keep the whole matter thus revealed in the heavenly vision a secret, with her and him alone, go on with the inauguration and be crowned king. "Oh, mother, in that case I would reign under a falsehood, as you know that the Egyptians would never tolerate a Hebrew on the throne. They would hurl me down and elevate the nearest of the blood-royal." "Why? Joseph, the Hebrew, was king of Egypt." "Yes, but he reigned as a Hebrew and not as an Egyptian, which will never again be tolerated since the degradation of the Hebrews in disgraceful bondage. Oh, mother, you know I can never reign under a falsehood. I must be true and cast my

fortunes with those despised slaves." History says when Moses thus refused to be called the son of Pharaoh's daughter, receive the crown of Egypt, bade his royal mother adieu and hastened away to join the toiling slaves, that she quickly died of a broken heart, succeeded in the throne by the nearest of the blood-royal, unfortunately very profligate. How wonderfully God maketh the wrath of man to praise Him! While Pharaoh was doing his utmost to prevent the insurgency of Israel by killing their leader, of course making sure of it by killing all the boy babies, behold! the very one he was ransacking all the land to kill he is keeping in his own palace, feeding him on the fat of the land, paying his own father and mother enormous wages to nurse him, and bestowing a million of dollars on the magicians, priests and philosophers to give him the finest education ever received by a mortal man, thus conferring on him every qualification needed for the very work he had turned loose his whole army to prevent by killing the babies. We have myriads of historic repetitions of this same folly this day. The very sons and daughters cultured by the opposition to fight the holiness movement are everywhere getting sanctified and leading the embattled host to victory. The life of Moses, one hundred and twenty years, is divided into three periods of forty years each, so wonderfully contrastive either with other. The first forty years in the royal palace of the proudest kingdom beneath the skies, actually living at the top of creation, emblemizing the mediatorial Christ on the throne of heaven before He condescended to become "a man of sorrows and acquainted with grief," to redeem the world from sin, death and hell.

We now reach the second period of Moses' wonderful life.

24–29. Cultured all his life in the Egyptian idolatry, flooded with all the learning of the world, the greatest military general on the globe, born with redoubtable physical courage, and a total stranger to fear, Moses unhesitatingly dashes away to the brick-kilns and mortar-yards, quarries and mines of his toiling consanguinity, proclaiming his kinship, espousing their ruined estate and doubting not that they will rally around him by millions, fly to arms, rise unani- mously in rebellion against their masters, and thus give him an opportunity, *vi et armis*, to lead them out of bondage back to their native land. In this he is utterly discomfited. Like the rest of us, having at- tempted to achieve victory by human power, he sig- nally fails. Not only is his enterprise of Hebrew emancipation a hopeless failure, as they were then a race of cowards, utterly uncultured in military tactics, but the Pharaohs, looking upon him as a royal rival, and now even attempting an insurrection of the slaves, as they think in that way seeking a passport to the throne, the palace fulminates death and destruction for the vile insurgent; they are hot on his track, so that he narrowly and providentially escapes with his life. When I was there, I visited the scene of these stirring events so far as locations after thirty-five hundred years can be identified. I looked down into Jacob's well in the citadel of Cairo, which tradition says Prince Joseph dug for his father, two hundred feet deep, the walls sixteen feet square at the top, each side a monolith, contracting slightly as it de- scends; the sparkling water in that deep surviv-

ing to this day. At the location of the ancient city of Memphis, the capital and metropolis, in the alluvial valley of the Nile, the great eastern desert is very high, having no permanent habitations, always roamed over by the Bedouin Arabs and traversed by caravans of camels. Moses quickly dashes away into this desert, travels northward to the Isthmus of Suez, crosses out of Africa into Asia, doubles round the west end of the Red Sea, travels eastward into Arabia, enters the wild, rugged regions of Mt. Sinai, the hand of the Almighty leading him to the home of Jethro, the Midianitish priest and prophet of the Most High in the normal succession of Noah and Shem, a true preacher of righteousness, orthodox and faithful in his dispensation, *i. e.*, the Patriarchal. He was the very man Moses needed to teach him the things of God. That he was a true and orthodox prophet of Jehovah, we see illustrated when in after years he visited Israel in the wilderness, spending a fortnight with his son-in-law; meanwhile God used him to institute the eldership of Israel, which the apostles transferred to the Christian dispensation, and this day under God is the custodian of the Church militant. This, to Moses, was like entering a new world, as he left all the people he had ever known and came to others whom he had never seen. Of course he was lonesome. Therefore, Jethro not only received him kindly into a shepherd's tent, became his faithful teacher and spiritual father, but he comforted his bereavement by giving him his daughter Zipporah in wedlock. Thus Moses comes down from the top of royalty to the bottom of poverty and simplicity, beginning life *de novo*, like every newborn soul. Now he enjoys God's theological college,

that old burning desert, with the sheep to entertain him, the stars to watch him and the sand for a bed, forty years, while he gets down to the bottom-rock of humiliation, sitting meek and lowly at the feet of the prophet Jethro and taught of God the deep things of the kingdom. Thirty years have rolled away in this primitive prophetic school. He is now ready for that advanced work of grace, *i. e.*, sanctification, putting him far out in advance of his dispensation, complimenting him with *bona fide* membership in the Pentecostal church many centuries in anticipation. Behold, he sees a thorn-bush enveloped in lambent flame, yet not consumed. It is the vivid symbol of the fiery baptism, then and there sanctifying and filling his own soul. After forty years, his elder brother Aaron, in a similar manner participant of God's preparatory school, also joins Moses at the burning bush.

31-33. Out of the burning bush Jehovah now commissions the sons of Amram to go and preach to the Pharaohs and princes of Egypt. Even the earth in that august presence is so sacred that sandals must be removed from their feet. The Arabs in that country still adhere pertinaciously to that precept, positively requiring me to take off my shoes every time I entered the holy mosque.

34. "Seeing I have seen the affliction of my people, who are in Egypt, and have heard their groaning, and come down to deliver them; now come hither, I will send thee into Egypt." The divine economy, God's method with man and the idiosyncrasies of salvation, is the same in all ages and dispensations. Why did not God deliver Israel out of bondage at an earlier date? Because they had not gotten so tired and sick

of their bondage as to make them groan under the task-masters and cry to God for deliverance. The task-masters are evil habits. The reason why the people are not delivered from them is because they are not so sick and tired as to groan under the intolerable burden of sin and cry piteously for deliverance. Whenever you get so awfully tired of sin as to loathe and groan at its very mention and cry unto God for deliverance, He is sure to come down and deliver you. We live in an age characteristic of superficiality in every respect. This grievous superficialism has almost obliterated the very memory of the mourner's cry and groan, and the wrestling altars, which in former years I everywhere saw and heard. Good Lord, bring back the old-time power.

THE CHURCH.

36-38. "This is the one who is in the church in the wilderness along with the angel speaking to him in Mt. Sinai and with our fathers." As *ecclesia*, the word constantly used by the Holy Ghost for church, from *ek*, "out," and *kaleoo*, "call," simply means "the called out," *i. e.*, all the people in all ages who have responded to the call of the Holy Ghost, come out of the world and separated themselves unto God, therefore we find the church in the world from the days of Abel. Dispensations have changed, but the church never. The birth of the Spirit *per se* takes you out of the world and makes you a member of the church, though in the middle of a desert, or tossed mid-ocean, a thousand miles from a church edifice, a preacher, or a baptismal font, none of which ever did have anything to do with church membership, being

only symbolic, indicative and catechetical. Another work of grace, so prominent in the New Testament as well as the Old, is sanctification for every church member. For this work the Holy Ghost says *hagiadzoo*, from *a*, “not,” and *gee*, “the world.” Hence it means to take the world out of you. Therefore these two works so plain and clear, regeneration taking you out of the world and constituting you a true member of God’s church in spiritual infancy, and sanctification, taking the world out of you, promoting you out of spiritual infancy into spiritual adulthood, thus qualifying you for every office of the church to which the Holy Ghost may call you. Good Lord, help us all to be satisfied with God’s Word, come back to New Testament simplicity, losing sight of those human ecclesiasticisms which through the chicanery of Satan and carnal leaders have so covered up the church in the rubbish of Ashdod and the superfluities of Babylon that the multitudes of so-called Christendom have actually lost sight of the amiable, simple, pure, humble Bride of Christ, the loving companion of her ascended Lord, still surviving upon the earth to prepare all nations for the coming kingdom.

IDOLATRY IN THE WILDERNESS.

40—43. While Moses tarries forty days on the summit of Sinai, complimented as no other man with the very audience of Jehovah, revealing to him the wonderful truth which he wrote in the Bible, the apostatizing myriads of Israel, their faith faltering, turned back to the gods of Egypt, whom they had served in the days of their bondage, constraining Aaron to go back to his former lucrative mechanism and man-

ufacture for them a small golden image of the Egyptian Apis, *i. e.*, the sacred ox, copiously worshiped in Egypt as the representative of the divine attribute of power. This fact of Egyptian idolatry, I saw in the museum in Cairo in the many magnificent statues of the colossal ox.

42. "And God turned away and gave them up to worshipping the host of heaven," *i. e.*, the sun, moon, and stars. I do not wonder that they worshiped the unparalleled splendor of an Egyptian sky, where clouds are never seen, rain never falls, and the sun in his glory accumulates a splendor and grandeur inconceivable in these occidental lands of cloudy skies. Four thousand years ago Heliopolis, a compound word which means City of the Sun, stood on the banks of the Nile, literally constituted of palaces so gorgeous and monuments so splendid as to reflect the sunbeams in all directions from every conceivable point of the compass, so as to exhibit a splendor and glory as if a thousand meridian suns had evacuated Apollo's chariot and come down to show the world their unearthly glory. The most of those gorgeous monuments and splendid statuary have been carried away. I saw a number of them in Rome. However, one majestic red granite monolith [*i. e.*, all one piece], too ponderous for manipulation and unsusceptible of disintegration, still stands in its majesty, a vivid reminder of their wonderful Heliopolis, and "monarch of all he surveys." In Coptic language the sun is Osiris, and the moon is Isis, under which names they were extravagantly worshiped by the Egyptians in the days of Israel.

43. "You took up the statue of Moloch and the star of your god Remphan, images which you made, to worship them; and I will carry you away beyond Babylon." Moloch is the Tyrian word and Remphan the Coptic for the Hebrew word Baal, all meaning the sun-god, which was so extensively and extravagantly worshiped by the polytheistic idolaters of that day. They would heat the hollow brazen image of Moloch and lay an infant in his arms, thus offering human sacrifices, which continued till the days of Josiah, during the periods of apostacy and idolatry in Israel. Here Stephen certifies that Israel practised these idolatries, carrying with them the little images throughout all of their peregrinations in the wilderness. When they crossed the Jordan, Joshua required an abandonment of all this idolatry, administering to them the rite of circumcision, symbolical of their right to sanctification. during their great holiness camp-meeting held at Gilgal, immediately after crossing and before they set upon the conquest of the land. Unfortunately, after arriving in Canaan they never did utterly expurgate the land of idolatry, hence the surviving Canaanites proved a snare to them, leading them into idolatry and superinducing the sad and mournful downward trend of four hundred and fifty years of backsliding, recorded in the book of Judges, developing long-established alienation from Jehovah and culminating in their awful Babylonian captivity. Nothing but entire sanctification saves people from idolatry. That is the distressing trouble in the churches of the present day; they are full of idolatry. They worship water-gods, day-gods, creed-gods, sect-gods, money-gods, gods of wood and stone in the

form of a fine edifice, and gods of flesh and blood in the form of big preachers and other phases of human leadership. The Holiness Movement is God's call to the people to forsake idolatry. Oh, how pertinaciously the popular clergy fight for their sectarian gods! As we see here in Israel the awful ultimatum of persistent idolatry was Babylonian captivity, even so this day the masses of Christendom are captured and enslaved in spiritual Babylon.

45. Jesus, E. V., in this verse, should read Joshua, as in R. V. The solution consists in the fact that Joshua is a Hebrew word, which means Jesus in Greek. The great general reason why Moses could not lead Israel into the promised land was because of his symbolic character as the law-giver of Israel. [To be sure, he blurred his experience of sanctification by impatience at the waters of Meribah, but soon regained lost ground.] If Moses had led Israel into Canaan, it would typically involve the conclusion that we can be sanctified by good works, *i. e.*, through the law, which is utterly impossible; hence it would not do for Moses to lead them in. As Aaron, the high priest stood at the head of the officiating clergy, he could not enter the land lest the dogma of sanctification by church rites, loyalty and obedience to the ruling ministers could not sanctify you. Miriam, the prophetess, represents the fire-baptized holiness evangelists. If she had entered the land, it would have involved the conclusion that red-hot holiness preachers can sanctify you, which is utterly untrue. As none but Joshua, which means Jesus, could lead them in, it settles the matter in the symbolic theology of the Old Testament, that none but Jesus can sanctify a soul.

CHURCH EDIFICES.

44–50. Here Stephen alludes to the grand spiritual meaning of the portable tabernacle which God dictated to Moses on Sinai and the beautiful symbolic significance of Solomon's temple. As the great majority of the Christian church at the present day, preachers and people, are living in the old dispensation, three thousand years behind the age, they awfully grieve the Holy Spirit by wasting the Lord's money in costly spires, Gothic domes, memorial windows and other needless expenditures connected with their church edifices; *e. g.*, St. Peter's church at Rome cost two hundred millions of dollars, money enough to put the Bible in every home on the earth. It is the greatest monument of idolatry beneath the skies. How strange that Protestants are all doing their best to imitate the Roman Catholics in their needless expenditure and ornamentation of fine edifices. John Wesley said, "Whenever the Methodists get to building fine houses they are a ruined people." One hundred thousand dollars of the Lord's money are spent on a church edifice, while ten thousand are all we could possibly need, if pride were dead [and it must die before we go to heaven], leaving ninety thousand which would build a hundred churches for the poor heathens. Oh! what a victory for Jesus! No wonder the Holy Spirit has left the fine edifices. How strange that leading preachers will allude to Solomon's temple as an argument for expenditure and ornamentation in a church edifice. In so doing they betray their ignorance and attitude, demonstrating to all luminous people that they are not only living away

back in the dispensation of Moses, but shamefully ignorant of the beautiful symbolic truth revealed in the Bible. The reason Solomon's temple contains so much gold and artistic ornamentation was because, belonging to the symbolic dispensation, it typified the sanctified heart of the Pentecostal age. So all of that gold and splendor do not mean that we are to have it unless we are stupid enough, like the crab, to go backward instead of forward; but it does mean positively and unequivocally that our hearts, "the temple of the Holy Ghost," shall be sanctified wholly, literally radiant with the beauty of holiness.

48. "But the most High dwelleth not in temples made with hands, as the prophet says:

49. "Heaven is my throne, and earth is the footstool of my feet: what house will ye build unto me, saith the Lord, or what shall be the place of my rest?

50. "Hath not my hand made all these things?" It is a historic fact that a hundred and fifty years of the Christian era had passed away, and all of the apostles long been playing on their golden harps, before a church edifice was ever built. We find Paul at Troas preaching in a third-story room. Like the holiness movement at the present day, the Apostolic churches used little rented rooms in garrets and cellars, private houses and green trees. An awful tide of idolatry is at the present day running in the line of church edifices. If the house should burn down and the preacher backslide a whole modern congregation would collapse spiritually in twenty-four hours and conclude they had n't a bit of religion. I am glad to see the holiness camps everywhere rendezvoused beneath the twinkling stars, amid the primeval forests, thus utilizing God's

primitive temples. How will we ever get the heathen saved if we do not quit sacrificing the Lord's money to that hellish goddess, Pride, in needless expenditure on church edifices, thus using God's money "to sacrifice to devils." The whole compoodle is an insult to God, as Stephen here says. He does not want His money wasted in this way, thus mocking His majesty. When all of these fine edifices dwindle into insignificance and sink into total eclipse, contrasted with the broad temples of the firmament, roofed with the glittering constellations, lighted by the sun, moon and stars, floored with the beautiful green sward, jotted with Rocky Mountain pulpits, and ventilated by the salubrious breezes wafted from the saline billows of majestic oceans whose thundering waves respond to the music of roaring thunders enlivened by forked lightnings. Instead of settling down and going to sleep amid the idolatrous incantations of a fine edifice we are to utilize the meeting-house God has already built, which is the "whole world," and our commission is "to every creature."

STEPHEN'S CULMINATION.

51. "Ye stiff-necked and uncircumcised in hearts and ears, ye do always resist the Holy Ghost; as your fathers did, so do ye.

52. "Which one of the prophets did not your fathers persecute? And they slew those proclaiming concerning the coming of the Righteous One, whose betrayers and murderers ye became,

53. "Who received the law in the administrations of angels and kept it not." If Stephen had been a modest, prudent, courteous preacher, he might have

saved his life. On the contrary, he looked the leading preachers of his own fallen church squarely in the face and told them of their pride, carnality and rebellion against the Holy Ghost. A modern wiseacre would say Stephen made a mistake and lost his life. Stephen was guided by the Infallible One. He made no mistake. But those seventy big preachers and church officers to whom he did this straight preaching made the mistake. It was really the opportunity of their lives to hear, receive and obey the truth straight from God. Saul of Tarsus, their heroic leader, was subsequently rescued by a miracle of grace. His comrades were only hardened, so that when he went back, five years subsequently, in the fullness of the Holy Ghost and faithfully preached to them the truth which Stephen had preached and sealed with his blood, he found them so hard and blinded by the devil that they not only rejected him, like Stephen, but determined to kill him, the brethren slipping him away, leading him to Cæsarea and sending him off to Tarsus, his native city, and thus saving his life. The argument favors the conclusion that those strong-headed preachers and church officers to whom Stephen did this awful straight and plain preaching, for which they stoned him to death, never did receive the light, but doubtless died in their delusion, believing that they were the true preachers of the gospel, and making their bed in hell. Then was Stephen's ministry in vain? Would he have better been prudent and saved his life? The truth is never told in vain, since God is preparing to judge the world. When the members of that fallen Sanhedrim, *i. e.*, the preachers and elders, stand before the judgment-bar, God will put

Stephen on the witness-block to testify against them. They will go down and he will go up. Behold Stephen standing here, friendless and alone, prosecuted by the preachers and officers of his own church for heresy and disloyalty! He is as bold as Napoleon on the battlefield. Looking them in the face, he tells them the awful truth of their apostacy, carnality, and disharmony with the Holy Ghost, though it costs him his life.

STEPHEN'S MARTYRDOM.

54-60. The officers of the Sanhedrim, clerical and laymen, are torn all to pieces by the straight, awful truth enunciated by Stephen. They get so mad that they grit their teeth. I witness to you that I have seen the same under similar circumstances, *i. e.*, leading preachers so mad at the holiness people that they turned pale and gritted their teeth, only lacking the cooperation of the civil arm to do unto the Lord's faithful witnesses just what these preachers and church officers did to Stephen.

55. "And being full of the Holy Ghost and looking up to heaven, he saw the glory of heaven, and Jesus standing on the right hand of God." The normal posture of Jesus in heaven is sitting on the mediatorial throne. This is an extraordinary occasion; heaven enjoys the exquisite privilege of witnessing the death of the first Christian martyr. Now see Jesus vacate the throne, walk out to the heavenly battlements, calling the attention of the enraptured hosts. Archangels ceased to play on their golden harps, the cherubim hushed their triumphant song, the seraphim paused amid the triumphant shouts, while all heaven with Jesus look down and see how His martyr can die.

The judgment hall, where Jesus, the apostles and Stephen were tried for their lives, stands on Mt. Zion, about six hundred yards from the city wall on the mountain brow, which is there entered by David's Gate. As a criminal must not die in the holy city, and they have condemned him unanimously, under charge of blasphemy, because he said he saw heaven open and Jesus standing at the right hand of God, which was true, but they did not believe it, in a similar manner the magnates of the fallen churches at the present day accuse the holiness people of blasphemy and are awfully shocked at our testimonies, and we would really fare like Stephen if the stars and stripes did not float over our heads, and gunboats roar from the seas. Therefore, laying violent hands on Stephen and dragging him out through the gate to the brow of Mt. Zion, beyond the wall, as the Greek says, "they continued to cast stones on him." Pursuant to the law against blasphemers (Deut. 17), the witnesses must testify against him and cast the first stones. Thereafter the people indiscriminately continued to cast stones on the poor victim. There is a striking double significance in the laying down of the clothes at the feet of this young man called Saul. They only saw in it the fact of his leadership in the martyrdom of Stephen, which was true, arising from the simple fact of his constitutional pre-eminence among men, since he was in every way an extraordinary character, born to rule, whether in the kingdom of Satan or God. We have a most striking secondary meaning, legitimately attachable to this notable transaction, *i. e.*, the succession of the dying martyr, of which no one present had the slightest dream, Saul himself of all most alien from

such a conception. Oh, how strikingly prophetic was this laying down of their garments at the feet of Saul, destined in the miraculous providence of God to take the place of the dying martyr, receive the converting grace and sanctifying power which flooded Stephen's countenance with an unearthly radiance, misunderstood and falsely interpreted by Saul and his clerical comrades as vile contrariness and devilish stubbornness; even to come back to Jerusalem, enter those Hellenistic synagogues, there preach and witness precisely as Stephen had done, and only escape the same bloody fate at the hands of that identical murderous rabble by providential intervention, which simply prolonged his life till he could finish his work and then die, like Stephen, a martyr for Jesus.

59. "Lord Jesus, receive my spirit." This is another one of the innumerable Scriptures which knocks the bottom out of soul-sleeping, proposing to brutalize you by taking away your immortal soul and humbugging you with the silly delusion that you consist only of this material body, making even heathens blush for shame; for, walking in the light of nature and the Holy Spirit, without the precious Bible, even they believe in the soul's immortality. Here we know that Stephen's immortal spirit was a distinct unity, existing independently of his body, because it left his body under the rock-pile and went up to live with God in heaven, like the disembodied spirit of every dying saint.

60. "And putting down his knees he cried with a great voice, O Lord, charge not this sin to them." Here we see that Stephen knelt among the stony shower and prayed for the preachers and church offi-

cers who killed him, thus illustrating the normal posture of prayer, *i. e.*, on the knees. Heathens, Mohammedans and Roman Catholics all kneel. It is awfully chilling and discouraging to see great Protestant congregations sitting up during prayers. I know nothing about such religion; the first touch of conviction I received from God brought me to my knees, and I have stayed there. They are the hardest part of my body. I realize no inconvenience in remaining on my knees while the hours glide away. The proud Protestant congregations should be rebuked by the poor Pagans, Moslems, and Romanists, all kneeling [though I fear in most cases actually worshiping devils], while they sit up during prayers. If the crowd is too dense to kneel, you certainly can get down some way and join in the prayer to God. Standing is a much more adulatory posture than sitting, and should be adopted when kneeling is impracticable. No wonder the Holy Ghost has forsaken the churches, when they throw into His face the wholesale insult of keeping their seats, gazing about and looking up like ducks at the rain during prayer. Kneeling or prostration is the Bible posture of worship. Here we see the spirit of true saintship manifested by Stephen, not only in forgiving, but praying for them with his dying breath. "And saying this, he fell asleep." Our Savior said of Lazarus: "He is not dead, but sleepeth, and I go to awaken him." From these Scriptures we find that the inspired phraseology as applied to God's saints is not death, but sleep, clearly and conclusively revelatory of the fact that even the bodies of God's children shall never die. Hence we should not talk about dying, but going to sleep in Jesus in case

that He tarrieth. The Bible clearly reveals the significant fact that the body is as immortal as the soul, and will never d.e. If He tarrieth, my body, which, even now at the age of sixty-five, needs nearly twice the sleep requisite for nervous vigor twenty years ago [this the normal effect of mental and spiritual labor], will ere long become so sleepy that it will lie down in the grave and sleep so soundly that nothing but the archangel's trumpet and the resurrection earthquakes can awaken it. Even bears, reptiles and many other animals go to sleep when winter comes on, and wake no more till spring, thus symbolizing the sleep of the body throughout the winter of death and the glorious waking on the resurrection morn. Hence it is impertinent to record the death of God's saints. Under the glorious light of the gospel dispensation it is proper to say, as in case of Stephen, "they fell asleep." If He tarrieth, soon the holiness papers will report that the author of these pages is dead. Reader, please correct the mistake. Even now I have in my soul the resurrection power, destined to reach this frail body, investing it with immortality. Hence if He tarrieth, I will soon like Stephen fall asleep in Jesus, enjoying a short though delectable nap on the bosom of Mother Earth, awaiting the resurrection trump which will awaken me from my slumber.

CHAPTER VIII.

1, 2. Pursuant to the time-honored custom of the Jews, to mourn over the dead seven days, "devout men buried Stephen and made great mourning over him."

PERSECUTIONS.

3. Saul of Tarsus, flooded with native talents, literary culture, ecclesiastical prominence and unparalleled aspirations to reach the very acme of his transcendent and ambitious aspiration, arriving from the north too late to see any of the miracles wrought by Jesus during His ministry, and the Holy Ghost during the Pentecostal revival, obdurately incredulous to the testimony of the poor, despised Nazarene, at once comes to the front with the gigantic grip of his iron will, takes into hand the already complicated problem of rescuing the church from the Nazarene heresy which, in his candid judgment, is striking at the very vitals of the Mosaic institutions. Hence, as a true son of Abraham, loyal to God and Moses, he takes the bit in his teeth, determined to make a summary settlement of all difficulties. When ecclesiastical autocrats once taste the blood of persecution they invariably become insatiable. The martyrdom of Stephen lifted the flood-gate for the bloody tide which had been accumulating since the baptism of John, and had received a wonderful impetus during the revivals of Pentecost. The Roman civil arm is still willing to purchase Jewish favor at the expense of the Nazarene faction. Therefore, Saul, utilizing his wonderful sagacity as an organizer, diligently rendezvouses the orthodox magnates and the loyal element of the fallen church, sparing neither age nor sex, but running like the inquisitorial bands of St. Dominique into every house; "arresting both men and women, he continued to commit them to prison," thus determined to make summary work and exterminate the heresy with all possible ex-

pedition, relieving the country of the nuisance and the church of the miasma already infecting her to the heart.

4. "Therefore indeed being dispersed abroad, they went everywhere preaching the word." Oh, how the devil overshot himself in the Sauline persecutions. It was high time that Jerusalem nest was broken up and the saints dispersed to the ends of the earth to preach the gospel. Nothing could so effectually bring to pass this indispensable desideratum as a bloody persecution. Hence the devil set a trap, lost all of his bait and got caught in it himself. This awful Sauline persecution was worth more than a wagon full of gold to send the gospel to the destitute, and thus establish the church in all the earth. Meanwhile Satan's persecution dispatched hundreds and thousands of blood-washed and fire-baptized evangelists to preach the gospel to the ends of the earth; he even lost the greatest and most successful leader of hell's army he ever had on the earth, *i. e.*, Saul of Tarsus, whose attitude at the very front of the popular church qualified him, invested in the livery of heaven, to serve the devil and promote the damnation of souls infinitely beyond the possibilities of the blackest incarnate reprobate, fighting overtly and devouredly under the motley banner of the bottomless pit. Therefore in the work of Saul the persecutor hell suffered signal bankruptcy.

ALL SAINTS ARE PREACHERS.

4. "Therefore indeed being dispersed abroad, they went everywhere preaching the word." The martyrdom of Stephen lifted the flood-gate of a general and

sweeping persecution against the Nazarenes, the Roman power acquiescent in the diabolical malignity, thus purchasing Jewish favor with the blood of the saints. Consequently they fled in all directions, like Samson's foxes, scattering the fire throughout all Palestine and everywhere rolling out the revival wave into the Gentile world. Thus the devil overshot himself; thinking to exterminate Christianity from the globe, he sent out fiery platoons of missionaries to the ends of the earth. The Holy Ghost certifies that they all preached the gospel, here using that identical word, *euangelidzoo*, which means "preach the gospel," and not simply to proclaim as an herald; thus evolving the fact that all the saints in the Apostolic age were divinely authorized preachers of the gospel, Satan having waited to a later date to invent license, thus obstructing the free and universal evangelization of earth's dying millions under the leadership of the Holy Ghost. Unobstructed by ecclesiastical tyranny, neither the apostles nor their saintly contemporaries ever received any license to preach. If the church wants to give you license, accept it with gratitude; if not, go ahead and preach in the regular Apostolical succession.

EVANGELIZATION OF SAMARIA.

5-25. Philip, a bright, uncultured layman, sanctified in the Pentecostal revival, "filled with the Spirit and wisdom," rendering him eligible to the office of deacon, was too enthusiastic to content himself "serving tables." Led by the Spirit, a fugitive from the persecutions, he had the courage to enter the hardest field of labor on the globe. The Samaritans were not only heathens, but irreconcilable haters of the Jews.

Here we see how the grace of God is more than a match for every conceivable human difficulty and Satanic antagonism. This illiterate young evangelist invades old heathen Samaria with the heroism of Alexander the Great. His conversions were not the modern still-born species.

7. "Many of those having unclean spirits, roaring with a great voice went out of them." "Crying" in E. V. is the Greek *boao*, by whose pronunciation you see that it means to roar like the lowing of an ox. Hence we see that those great, stalwart heathen men, under the mighty conviction of the Holy Ghost, through the preaching of this red-hot young Israelite, threw their mouths open and roared like oxen. I have seen much of this kind. Lord, help us to get back to the "roaring," knock-down convictions (1 Cor. 14: 25) of the Apostolic age. Philip in Samaria met the obstruction so common in all ages, *i. e.*, the devil's preacher, Simon Magus, cultured, influential, wealthy and wielding an apparently omnipotent influence among the people. Nothing is too hard for the grace of God. Consequently, Satan's preacher comes down at the mourners' bench along with his members and gets religion. Some doubt this, but verse 13 is conclusive: "And Simon himself also believed, and having been baptized, was accompanying Philip." If uninspired man had said that "Simon believed," I would doubt his conversion; but since the infallible Holy Ghost, the Author of all true and saving faith, here certifies that "Simon believed," we dare not gainsay. However, it is perfectly clear that he failed to get sanctified under the preaching of Peter and John, and consequently lapsed into condemnation like millions of

others who, having been truly converted and refusing to obey the call of the Holy Ghost and go on into holiness, forfeit their justification and, with Simon Magus, plunge into a backslider's hell. The love of money which would have ruined Jacob had he not received his Peniel sanctification twenty years after his Bethel conversion, and did drag poor Judas Iscariot from the apostleship down to hell, also proved fatal in the case of Simon Magus.

APOSTOLICAL PRECEDENT.

14-16. "And the apostles in Jerusalem hearing that Samaria had received the word of God, sent to them Peter and John, who having come down, prayed that they may receive the Holy Ghost." For He had not fallen upon any one of them, but they had only been baptized in the name of the Lord Jesus.

17. "Then they laid hands on them, and they continued to receive the Holy Ghost." Why the church has utterly ignored this positive, clear and unequivocal Apostolical precedent, confirmatory of the second work of grace in the plan of salvation, is to all ages an enigma indissoluble, recognized by none but the fragmentary holiness movements since the fatal Constantinian apostacy of the fourth century, thus elucidating to all Bible readers the indisputable fact that all human ecclesiasticisms in all ages are actual departures from the New Testament church, following human dogmatism off on endless diversity of side-tracks, into the darkness and morasses of Satan's bewilderment; while the irregular Holy Ghost revivals in the different ages, anathematized, persecuted and martyred by the popular churches, are really the sur-

vival of the apostles and primitive saints through all the intervening ages, daring to preach the unadulterated truth and walk in the precepts of the Apostolic church. How signally you see this fact verified at the present day. In vain do you ransack the popular ecclesiasticisms to find a verification of this Apostolical precedent. But I am happy to say you find it everywhere among the different phases of the holiness movement, this day girdling the globe, and, without financial resources, preaching the gospel to more heathens than all the popular churches with their millions of money. No church can possibly sustain a claim to orthodoxy and ignore New Testament precedent. Here we have a clear and unequivocal illustration of the gospel plan of salvation transmitted to us by the infallible history of the Holy Ghost. No one will dare discount those "roaring" demonstrative conversions under the preaching of Philip. But you see this is not enough in the judgment of the inspired apostles. Therefore they unhesitatingly send out Peter and John to preach to them the second work of grace, that they may all receive the Holy Ghost. What think you of the churches and preachers who not only ignore this procedure, but antagonize it? Rest assured, they will have trouble in the judgment day. No wonder God is raising up the holiness movement in every nation under heaven and pushing it to the ends of the earth. In connection with this movement He is raising up a grand army of evangelists, male and female, endued with Pentecostal heroism, fearlessly of men and devils to preach and practice the gospel in its New Testament simplicity, from the heads of the rivers to the ends of the earth, thus ush-

ering in the millennium and preparing the nations for our Lord's return.

22. "Repent therefore from this sin of thine, and pray the Lord if perchance the thought of thine heart shall be forgiven thee." This verse confirms the conclusion that Simon backslid by yielding to that old predominant phase of inbred sin, *i. e.*, the love of money, which had played so conspicuous a part in his former ministry. God help all the preachers to take warning over the sad fate of Simon Magus and Judas Iscariot, and myriads of others, ruined world without end by the love of money. No wonder our Savior condemns the hireling shepherd, assuring us that he can not be depended on; but that he will run away when the wolf comes. What can we expect of the hireling ministry who this day girdle the globe, with their Briarean arms reaching out after "filthy lucre" instead of souls.

23. "For I perceive that thou art in the gall of bitterness and the bond of iniquity." This verse shows clearly that Simon had never been saved from inbred sin abiding in his heart after regeneration, and even amid those wonderful revival scenes getting the upper hand and again slaying him by his old predilection of money-love.

24. From this verse we see that the Holy Spirit had not utterly forsaken Simon; but that he becomes penitent under the straight and terrible warning of Peter, so that he actually calls on him to pray for him that he might be reclaimed. Here the curtain falls, hiding forever the continued vision of an open door to reclamation to be followed by entire sanctification amid the wonderful privileges of that glorious revival,

now augmented by the ministry of Peter and John, having come from Jerusalem and joined the heroic young evangelist in his arduous labors. Ecclesiastical history, corroborated by secular, gives us a legend, by some doubted, certifying that poor Simon was never reclaimed, but went on from bad to worse, becoming the founder of one of the first heresies of the Apostolic age, thus returning to Satan's ministry, in which Philip found him, and there spending the remnant of his days.

25. After the arrival of the apostles, Philip accompanied them; meanwhile they prosecuted extensive tours in Samaria, everywhere preaching the gospel, seeing multitudes of those heathen converted, and unhesitatingly preaching to them the second work of grace, *i. e.*, entire sanctification in the reception of the personal Holy Ghost.

THE CONVERSION OF THE ETHIOPIAN EUNUCH.

26-40. After the apostles have completed their Samaritan tour and returned to Jerusalem, leaving Philip surrounded by hosts of his converts pressing the battle, an angel of the Lord appeared to him in visible form, and with audible voice sending him away on a southern tour down toward Gaza, the most southern city in Palestine, in the olden time occupied by the Philistines, the road leading through a desert. For expedition he leaves Jerusalem on the east, taking a bee-line toward Gaza. Ere long he recognizes a man in royal costume slowly riding along before him on a chariot, lost in meditation as he reads the wonderful prophecy of Isaiah 52 and 53, describing the Lord's Christ in His first advent into the world, "a man of

sorrows and acquainted with grief, despised and rejected of men," bleeding and dying to redeem a wicked world from sin, death and hell. The strange traveler proves to be the first comptroller of the royal treasury of Queen Candace, of Ethiopia. He is a Jewish proselyte, a worshiper of the God of Israel, who has traveled fifteen hundred miles to Jerusalem to worship the Most High in His temple, and is now returning. He has in his possession the Greek Septuagint version of the Old Testament, translated by seventy learned Jews, B. C. 280, under the administration of Ptolemy Philadelphus, at Alexandria, Egypt, for the benefit of his Jewish subjects. It had no divisions into chapters, but he was reading the prophecy of Isaiah, found in chapters 52 and 53. Pursuant to his kind invitation, Philip mounts the chariot, and, seated beside his brother in ebony, preaches to him the Christ of prophecy, about whom he has been reading.

33. "In his humiliation his judgment was taken away." It is a significant fact that our Savior was killed by a cruel mob, stirred up and led by the preachers who stood at the head of the popular church, claiming, and doubtless believing, that they were God's true ministers. Pilate, the Roman governor, as history says, had not a sufficient military force to keep the peace, having recently sent away a detachment to quell an insurrection in Syria. Consequently, defiant of Roman laws, which gave every man a fair trial and the right of self-defense, he assigned the death-warrant of Jesus merely as a peace measure, to keep the mob from killing him and, at the same time, deluging Jerusalem in blood. "Who shall declare his generation? because his life is taken away.

from the earth." "Generation" here means race, family, posterity, hence it means the spiritual children of God. If Jesus had not died, the plan of salvation would have collapsed and He would have had no spiritual posterity. The sown grain must die in the earth in order to produce a crop. You must die [*i. e.*, old Adam in you] if you ever have a spiritual posterity. Hence, as a rule, unsanctified people have few, if any, spiritual children. Because our Savior redeemed the world by His death, in the grand finale He will exhibit before the Great White Throne a spiritual posterity which neither men, angels nor archangels can ever enumerate. They will outnumber the sands of the sea, the dust of the desert, the leaves of the forest and the stars of heaven; while contrastively Satan's rabble will dwindle into an insignificant handful. This is one of the many confirmations of the wonderful achievements of the millennial reign, when the world will be flooded with overwhelming populations, the devil cast out, the road to hell overgrown with pennyroyal and dog-fennel, holiness covering the earth as the waters cover the sea, earth's teeming millions sweeping up to heaven as the millennial centuries go by, thus supplying heaven with her long-anticipated populations redeemed from the earth by the blood of her Son. Meanwhile the chariot rolls along and time is unconsciously beguiled, the Ethiopian electrified by the thrilling gospel of Philip. They arrive at some water, recognized by the eunuch calling the attention of his comrade and inquiring why he should not be baptized, pursuant to the preaching of Philip from Isa. 52: 15. As the inspired narrative says that this was a desert, and geography reveals no river in that

region, and Eusebius, the historian of the fourth century, describes the spring Bethsoron along that road, certifying that it was commemorated by the baptism of the Ethiopian eunuch at the hands of Philip, you must not forget that (v. 37) the eunuch's confession is an interpolation [see R. V.]. I hold in my hand the oldest Greek Testament in the world. It has nothing of it. That verse was composed and inserted by Erasmus, a contemporary of Martin Luther, in the sixteenth century, who, while transcribing his Greek Testament, concluded that the connection required a confession there, and supposing that some careless transcriber had left it out, he composed and inserted that thirty-seventh verse. Subsequently older manuscripts were found, and especially the Sinaitic which I hold in my hand. As none of them have that verse, it is demonstrative proof that it never existed till Erasmus composed and inserted it.

38. “. . . . they both went down into the water, both Philip and the eunuch, and he baptized him.

39. “And when they came up out of the water” That translation sounds favorable to immersion. I now give you another, which is equally correct:

38. “. . . . they both went down to the water, both Philip and the eunuch, and he baptized him.

39. “And when they came up from the water” I verily trow the blessed Holy Spirit gave us this passage in that ambiguous verbiage, lest some one might be stickleristic on the quantity of water and the manner of its application, and thus run into a very dangerous form of idolatry, *i. e.*, hydrolatry, *i. e.*, water-worship; *i. e.*, the imputation of saving efficacy to water-baptism, which is a fond delusion,

and has doubtless sent multitudes to hell who relied on water-baptism and human works instead of Jesus only. Such is the ambiguity of this passage that we can not tell whether they went into it and Philip immersed the entire body, or whether they simply went to the spring and took up some water with which Philip baptized him according to Isa. 52: 15, which the eunuch had read and Philip preached. When the publicans demanded of our Savior and Peter the payment of taxes, and He sent Peter to the sea to catch that fish with the money in its mouth, the statement of Peter's going down to the sea is precisely identical with the Greek in this passage. Hence if you do not believe that Peter waded into the sea to catch the fish, you need not believe that Philip and the eunuch waded into the sea in order to the baptism. Suffice it to say, reader, God has made plenty of water. So take all you want in your baptism. If you are not satisfied, go on till your conscience is perfectly satisfied (1 Peter 3: 21). You had better live and die without water-baptism than to receive it under the popish heresy of baptismal regeneration, which is very likely to so blind your eyes that you will never see the Savior, live and die ignorant of God and make your bed in hell. So pay no attention to baptism nor anything else, but fly to the Savior, get intelligently saved and receive the Savior's baptism with the Holy Ghost and fire. There abide, keeping your eye on Jesus, and assuredly He will keep His hand on you. When you are thus clearly and intelligently saved and sanctified, consciously baptized by the Savior with the Holy Ghost and fire, witnessed clearly and unmistakably by the indwelling Holy Spirit, then we can safely tell

you to take all the water you want and any way you want, fully satisfying all of your convictions, as then there is no danger of your becoming a poor, superstitious, deluded devotee of Satan's water-god like multiplied millions, who have thus been side-tracked by the devil into idolatry and lost their souls. We have not a word of criticism for immersion, trine immersion, copious effusion or simple sprinkling, pursuant to your convictions, if you only receive the "one baptism" (Eph. 4: 5), *i. e.*, the baptism of the Holy Ghost administered by the Savior. What was the character of the eunuch's conversion? It is simply preposterous to conclude that this man was a sinner. (a) He was a man of sterling integrity, actually intrusted with the money of the kingdom; (b) he was a Jewish proselyte, a *bona fide* member of God's Church in his dispensation; (c) he actually traveled fifteen hundred miles to worship God in His temple on Mt. Moriah in the holy city; (d) he loved his precious Bible, so that he carried it with him and even read it as he rode along; (e) he hailed God's prophet with delight, gave him a seat by his side and received with enthusiasm the thrilling tidings that the Christ of prophecy, whom he worshiped and trusted for salvation, had already come into the world in the person of Jesus of Nazareth, suffered and died on Calvary's cross, risen and ascended into heaven. The argument even favors the conclusion that he was a sanctified man, as we see not a vestige of prejudice, bigotry or jealousy rising to eclipse his eyes to the truth which Philip preached. The case is clear and even demonstrative that he was a pious and faithful member of the Jewish Church, like Zacharias and Elizabeth,

Simeon, Anna and many others, and simply needed conversion to the Christhood of Jesus, like thousands of other pious Jews serving God in the full light of their dispensation, needing not conversion to God, but to the Christhood of Jesus, a mere matter of historic faith, having already been saved by justifying faith in the Christ of prophecy. I doubt not that item of history which certifies that the Ethiopian eunuch who raised the shout in the presence of Philip, "went on his way rejoicing," stirring the people along the road, telling them of Jesus, His redeeming grace and dying love, arriving at Thebes, the Ethiopian capital, turns preacher and shakes the whole country with a spiritual earthquake, pressing the evangelistic work as the years go by, till finally the Apostle Matthew comes to his relief, taking Ethiopia for his field of labor, where he preached on till bloody martyrdom crowned his triumphant exit from earth to heaven.

40. After the manner of the old prophets the Spirit of the Lord caught away Philip from the presence of his happy Ethiopian convert, dropping him down at Azotus, which is another name for the old city of Ashdod, a Philistine capital. It seems that Philip never returned to honor the office of deacon in the Jerusalem church. God put him in a better work, *i. e.*, preaching the gospel. We are here informed that he continued his evangelistic peregrinations northward, "preaching in many cities till he arrived in Cæsarea." It seems that he settled in this metropolis of the Mediterranean, making it henceforth his residence, from which he radiated out in his evangelistic work, as we hear no more of him till twenty-three years have rolled away and Paul stops in his home in

Cæsarea (Acts 21: 9), while on his last journey to Jerusalem in May, A. D. 58. We now find his evangelistic force augmented by four preaching daughters, whom God has given him to assist him in his labors of love.

CHAPTER IX.

SAUL'S CONVERSION.

1-15. As the Romans looked upon the Nazarenes as an insignificant faction of Judaism, in some way to them utterly mysterious, out of harmony with their own church, they acquiesced in the purchase of Jewish favor with Nazarene blood. The miraculous appearing of the glorified Jesus to Saul was adumbratory of His glorious appearing at His second coming, just as His miraculous appearing to Abraham at Mamre in the humiliation of human flesh was a prelude of His incarnation in His first advent. It is also confirmatory of His revelation to the soul of every sinner in his conversion, since Christ is now glorified. He always appears in His glory when revealed by the Holy Ghost to the soul. The Holy Spirit is not only the personal Successor of Jesus on the earth, but His personal Revelator. Saul's comrades saw the light, but no person; and heard the sound, but no utterance. Hence there is no disharmony with chapter 22. Saul was an indefatigable student, having graduated in the Greek colleges of Tarsus, and in the Hebrew schools of Jerusalem. Hence his eyes were feeble and much worn, so that they went into total eclipse under the supernatural effulgence of the glorified Savior, simultaneously

symbolizing the significant fact that the great light of his wonderful unsanctified learning must go into total eclipse before the unspeakable glory destined to pour on him the Sun of Righteousness. So must every man become utterly blind to human learning and wisdom before he can receive the supernatural illuminations of God and His truth. Many great theologians are never struck blind like Saul. Therefore they never receive the preternatural light of Paul. Oh, how we all need to be made blind that we may receive our spiritual sight. That good old evangelist, Ananias, falters till he hears that Saul is praying, then all his fears depart. You need not fear the most bloodthirsty desperado if he is praying.

14. . . . “to bind all those who call on the name of the Lord.” This is the universal designation of God’s people, *i. e.*, calling on the name of the Lord. Prayer moves the arm that moves the world, and turns the key that unlocks heaven.

15. “The Lord said to him, Go, for he is a vessel of election unto me.” “Election,” *eklogee*, is from *ek*, “out,” and *legoo*, “choose.” Hence it means out from the chosen, *i. e.*, chosen from the chosen. You are chosen out of this wicked world in regeneration. In sanctification, you are chosen from the regenerated. Christ does not take a bride from the devil’s people, which would follow if there was but one work in salvation. But He takes a wife from God’s people. While Saul was leading Satan’s host, he was elect in the mind of God. Hence He sends Ananias to call him. In Saul’s conversion, we see the double miracle often repeated in our day, *i. e.*, bodily healing and salvation. His sight was miraculously restored and his

soul converted, *i. e.*, filled with the Holy Ghost to the full capacity of spiritual infancy, not his sanctification, as some think. I have seen many converted after the Sauline manner, *i. e.*, filled with the Holy Ghost so they shouted all over the community like Saul throughout Damascus.

PAUL'S SANCTIFICATION.

20-25. (Gal. 1: 15-22 and Rom. 7.) Saul had long been a preacher of no ordinary ability. Hence he was a fluent orator when thus powerfully converted under the impetus of a spiritual Niagara. He preached Jesus boldly in Damascus, to the unutterable surprise of all who had trembled with awe at the mention of his name. Luke's scanning history is here elliptical, involving the conclusion of an inward conflict, accompanied by divine leadership off to Arabia, where God taught Moses forty years and sanctified him at the burning bush. John the Baptist was also taught in God's theological school, *i. e.*, the desert of Judea, preparatory for his wonderful ministry. So Saul must spend three years amid the wild beasts and Bedouins of the Arabian desert. Gal. 1: 16: "When God was pleased to reveal his Son in me, I conferred not with flesh and blood, but went away into Arabia." This is included in Luke's narrative (Acts 9: 22), "And Saul continued to be more and more filled up with dynamite." This is his Arabian experience of sanctification, testified in Rom. 7: 25, the preceding chapter describing his conflict with inbred sin, while in the justified state. On the Damascus Road the Holy Ghost revealed to him the Son of God, shining on him from without. In Arabia (Gal. 1: 15), He revealed to him Jesus within

sitting on the throne of his heart. It is our privilege all to have Pauline experiences, in which Jesus first appears to us, shining on us from without in regeneration. Then it is our privilege to receive the Holy Ghost, our sanctification, who in that case always enthrones Jesus in the heart and gives you the blessed consciousness that Jesus henceforth sits on the throne of your heart, making your life a cloudless sunshine and lighting up your entire being with the glory of His presence. Be sure your experience is Pauline; first Jesus appearing to you and shining on you, and then revealed in you, sitting on the throne of your heart. Saul did not dare to go up to Jerusalem, appear before the apostles and claim his apostleship, to which Jesus called him when He met him, without receiving in addition to his conversion in the house of Judas a clear Pentecostal sanctification, thus rendering him experimentally homogeneous with the other apostles. Ver. 9: "And he mightily confounded the Jews, proving that He is the Christ." This was after he returned from Arabia. He is now a cyclone of fire and logic irresistible.

23. Hence the Jews can stand him no longer. The Greek reveals that they passed a vote, assuming the form of a decree, to kill him. They secure the co-operation of Areta, the governor, who keeps the gates guarded, so as to catch him if he endeavors to pass out, while the Jews ransack the whole city to find him for martyrdom. His time had not come. The disciples slip him over the wall in the night and let him down in a basket.

PAUL'S APOSTOLICAL RECOGNITION.

26-30. They had no mails nor telegraphs. News was slow and uncertain. His name had been the terror of Jerusalem. They fear a strategem, and all stand aloof until Barnabas, his old neighbor (a native of Cyprus, out in the Mediterranean near the Cilician shore), interposes in behalf of his neighbor, schoolmate and brother, Saul of Tarsus. Doubtless Barnabas had attended the Greek schools of Tarsus, in which Saul excelled; hence Barnabas, a preacher and prophet, eminent among the apostles and saints for his personal piety and preaching ability, introduces and vouches for his old friend, Saul; hence they receive and recognize him a *bona fide* apostle.

29. See how he now seeks to undo all the mischief he ever did the cause of Christ at Jerusalem. He goes directly into those Hellenistic synagogues, *i. e.*, where they used the Greek language, and where Stephen had preached and suffered martyrdom, and there he espoused Stephen's doctrine and profession, in whose condemnation and martyrdom he had led the way (see Chapter 7). Oh, how the laying down of their garments at Saul's feet, when they stoned Stephen, signified his succession! So it turned out, when Saul got back to Jerusalem, converted at Damascus and sanctified in Arabia, and received his apostolical recognition, he immediately took up the gospel and testimony right where Stephen laid it down under the stony shower. The same bigoted Jews who rejected and stoned Stephen under the leadership of Saul, now reject him and plot to kill him. Hence, the brethren only save his life by leading him away to Cæsarea and sending

him home to Tarsus, where he drops out of history several years; meanwhile, he is busy preaching the gospel in Cilicia, Galatia and Phœnicia, of which we have no direct history, as Luke had not yet fallen in with him. Now we lose sight of Saul, during this unknown period of his stay in his native land, until Barnabas goes and brings him to Antioch, about a year preceding their first evangelistic tour.

PETER'S EVANGELISTIC TOURS.

31. The miraculous conversion of Saul stunned and paralyzed the aggressive persecutors of the fallen ecclesiasticism, at the same time giving a great boom to the rising hopes of the gospel church. "And the church was multiplied by the exhortation of the Holy Ghost," *i. e.*, by the exhortation inspired and superinduced by the Holy Ghost. It is a significant fact, of which the popular church has utterly lost sight, and to which the holiness movement is not half awake, that sinners are not converted by the cultured sermonic preaching, but by the irregular, impromptu, spontaneous, ejaculatory utterances and effusions of the Holy Ghost. I am an old revivalist, and have seen this verified on a thousand battlefields. The preaching is for the revival, sanctification and enduement of the church, who, thus flooded and inundated with the Spirit, all turn preachers, not in the modern but the Apostolic sense (Acts 8: 4), and literally encompass every sinner, pouring on him their red-hot exhortations, electrified with sympathetic tears and dynamited with prevailing prayers. I have actually witnessed revivals in which several hundred sinners, thus besieged by the irresistible exhortations of Spirit-filled

saints, surrendered unanimously, all crowding the altar and crying for mercy. This beautiful and valuable passage is not translated correctly in E. V., but such is its beauty and force and its inspiring testimony to the miraculous efficiency of the Pentecostal gospel, that I hope every reader will appropriate, utilize and proclaim it to others.

ÆNEAS IS HEALED.

Peter, in his rapid peregrinations throughout Palestine, inspiring the saints to grander conquests, arrives at Lydda, down on the Mediterranean Sea near Joppa. There he finds Æneas, lying on a bed, held fast with the paralysis of eight years. He says to him: "Æneas, Jesus Christ heals you: arise, take up thy bed; and he arose immediately." Of course, Peter had preached to him, praying for him and expounding the plan of salvation, appertaining to both soul and body, and thus prepared him for the sudden inspiration of his faith, which took hold of Jesus Christ for the healing of his body. "As your faith is, so be it unto you," is as true of the body as of the soul. With the spread of Scriptural holiness over the earth, divine healing is again everywhere becoming common, witnesses already innumerable and multiplying on all sides. The subjective reason why Æneas was healed, was simply because he took hold of Jesus by faith and believed that He healed him that very moment. Faith is always in the present tense. A future faith is a misnomer; not faith, but hope. A true faith inspired by the Holy Ghost, either for soul or body, appropriates the very Omnipotence of God and becomes the medium of the supernatural and the miraculous, both spiritual

and physical. We must remember, however, that while we are saved and sanctified through the grace of faith, bodily healing is through the gifts (1 Cor. 12 : 9), which are not essential to spiritual salvation, but appertain to God's wonderful munificence in the interest of our bodies, as well as the souls and bodies of others. While the absence of faith for your soul forfeits salvation and heaven, because it is condemnatory (Mark 16 : 16), the delinquency of faith for bodily healing only forfeits the healing and brings no condemnation to the soul.

35. Here we find that the healing of Æneas was wonderfully blessed of God in the awakening of the entire community, including the city of Lydda and the Plain of Sharon, extending from the sea back to the great mountain highlands of Judah and Benjamin. Consequently, many in those regions turned to the Lord. We see that it is our glorious privilege to serve our Master in the ministry of both soul and body, either proving an inspiration and an auxiliary of the other. Paul commands us earnestly to seek these gifts of the Spirit (1 Cor. 12 : 31); among which you will find the "gifts of healings." In the Apostolic succession, we should preach from house to house, everywhere ministering to the sick in the interest of the soul and body. Thus you will find the Lord will bless your ministry to the sick, making it a valuable auxiliary in your access to the souls of the healthy as well as the sick.

DORCAS IS RAISED FROM THE DEAD.

The mechanical arts were then in their infancy, no factories having been invented. Weaving cloth was

an art so rare that it was sought after by the wives and daughters of kings, appreciated as a royal encomium, embellishing their names with historic renown. Homer very graphically describes how Penelope, the beautiful queen of Ulysses, the king of Ithaca, excelled as a weaver, executing the work with her own royal hands. Hence Dorcas was celebrated, appreciated, honored and beloved not only for the rarity of her genius, but for her saintly philanthropy, which proved a benediction to many.

37. "and washing her they placed her in an upper chamber." Pursuant to the beautiful symbolism of the Jewish dispensation, they invariably washed a corpse with great care before depositing it in the sepulchre, thus typifying the complete purification of the soul in order to its admission into paradise. On Peter's arrival the saints and widows gather around him, showing him "the shirts and cloaks, such as Dorcas was accustomed to make while with them." Oriental costume at the present day is very simple with the common people, consisting of only two garments, *i. e.*, the interior, which is constantly worn, and the exterior, frequently carried on the arm, to be worn when needed and used as a bed for lodging. These were the garments in whose manufacture Dorcas excelled. While the common people in the Old World dress in a cheap and simple style, such as we seldom see in this country, the nobility and royalists go to excess in quantity and quality far beyond anything observable among Occidentals.

40. We find here, and uniformly throughout the Scriptures, Peter, in harmony with the saints of all ages, kneeling in prayer. The Bible is our only guide.

God help us to stick close to it. It is shocking to witness the stiff, formal worship of popular churches, not even the preacher kneeling. As Satan is doing his best to snow under the holiness movement, it is truly alarming now to frequently see people claiming sanctification sitting up during prayers. It is a withering burlesque on the profession. Good Lord, help us to remember that profession and possession are different words. "Brother Godbey, do you believe that persons are ever raised from the dead nowadays?" That the days of miracles are past is one of Satan's buncombe lies palmed off on a backslidden church. "Lo, I am with you all the days, even unto the end of the age" (Matt. 28: 20). We are living in the age in which Jesus delivered this affirmation. Hence we still have with us the miracle-worker. In this case, the interment had not taken place. History authenticates not a few parallels even down to the present day. About thirty years ago a very godly young lady, by the name of Marietta Davis, died in Elmira, New York. The family was divinely impressed to retain the corpse and postpone interment till nine days had elapsed, when, to the surprise of the city, she revived, convalesced and wrote a book describing her visit to heaven during the nine days of her absence from the body. I have read the book. I remember well seeing in the introductory the name of the pastor of the Baptist Church of which she was a member, also the name of her physician, and the sworn affidavits of both, who testified under one oath of affirmation administered by a magistrate, whose name was also given, all certifying to the above stated facts. Our Savior has all power over disease and even death. I doubt not but

many cases have occurred in which the human spirit has evacuated the body, as in the event of Paul's martyrdom at Lystra, when he spent an hour in heaven and returned to reanimate his body.

CHAPTER X.

SANCTIFICATION OF CORNELIUS.

1-48. Cornelius was a noted Roman officer living at Cæsarea, the seat of the imperial government in Judea. The Holy Ghost pronounces him *Eusebees*, *i. e.*, godly, and certifies that he "feared God with all his house, doing much alms to the people, and praying to God always." The application of these inspired adjectives to a sinner is an irreconcilable contradiction. Of course, he was a Gentile Roman, having never been proselyted to Judaism; but he was not simply a pious heathen, like multiplied thousands who are now in heaven, but he knew and worshiped the God of Israel, having lived many years in that country. Meanwhile, since the revival at Pentecost, eight or ten years, the whole country had been overrun by blood-washed and fire-baptized Pentecostal evangelists, preaching from house to house, on every hill-top and under every green tree, till he had actually become familiar with the gospel of Christ. As Peter certifies (v. 37), "This word you have known, and know yet better than ever, which was throughout all Judea, beginning from Galilee after the baptism which John preached :

38. "Jesus who is from Nazareth, how God anointed him with the Holy Ghost and power, who went

about doing good and healing all those who were oppressed by the devil, because God was with him." You see from these Scriptures that Cornelius was by no means a novice in the gospel, but had enjoyed the ample opportunities of that wonderful Pentecostal age, I trow having frequently heard Peter and the other apostles. His justification is abundantly confirmed in vs. 34, 35: ". . . . Of a truth I perceive that God is no respecter of persons, but in every nation he that feareth him and worketh righteousness is accepted of him." It is only Satan's counterfeit religion that tells a man he can work righteousness, before he gets it from God in his heart. A man must have a farm in order to work it. Put a farmer on a naked rock in mid ocean, and he will never work a farm. John says: "He that worketh righteousness has been born of God." Hence we see Cornelius was accepted of God and had been born of God. He was a very enthusiastic leader of a holiness band, not in the experience of sanctification, but gloriously justified and earnestly seeking it. Peter was not sent to get him converted, for he was not only a devout servant of the Lord, but a Gentile disciple of Christ, vigorously pressing on to entire sanctification. Peter's mission was to preach the gospel of holiness, get him and all of his people sanctified, and admit them into the gospel church, conferring on them all rights and privileges of *bona fide* membership. Eliminating the cumbrous routine and superfluous ceremonies of Gentile proselytism, an institution recognized and honored fifteen hundred years ago, the Christian Church began all Jews, soon receiving an influx from the Gentile world, destined to increase simultaneously with the depletion of the Jewish element, thus working

out a radical revolution and becoming a Gentile organization in a century. As Peter had preached the inaugural sermon of the gospel dispensation to the Jews, it was equally pertinent that he should do the same to the Gentiles. Hence his revival at Cæsarea was the Gentile Pentecost, lifting the flood-gate of entire sanctification and *bona fide* membership in the gospel church to the Gentile world.

4. Cornelius is even honored with the visit of an angel from heaven, notifying him that his prayers are heard and his alms recognized. Sinners are visited by angels, but they come from the bottomless pit.

5, 6. When I was in Joppa, I visited the house of Simon the tanner by the seaside, ascended to the roof, and there prayed where Peter was praying when he saw the vision and heard the voice of the Spirit commanding him to go with the messengers who had already arrived from Cornelius. "Do you think it is the same house?" I have no reason to doubt. All the houses in Palestine are stone, consolidated by that wonderful calcareous cement, so they never decay. This house is all solid stone walls, floors, stairway and roof, so consolidated that it looks like a monolith throughout, not so much as a seam anywhere visible. The roof is simply a great solid, flat rock, looking as old as the native mountain strata.

7. Such was the exemplary and practical piety of Cornelius that God honored his prayers, testimony and preaching, not only in his home, but among the soldiers of his command.

9, 10. The distance from Cæsarea to Joppa is about sixty miles, two light days for the pedestrians. Hence, starting in the morning, they arrive before

night the afternoon of the following day. *Ekstasis*, translated in E. V. "trance," is "ecstasy," a pure Greek word which means ineffable joy, involving the simple fact that Peter, while praying alone on the house-top, the most retired and private place in a Jewish city, also reminiscent of heaven by reason of altitude, is literally flooded with a Niagara from the upper ocean, inundating his entire being so he sinks away into God, losing sight of self and environments.

PETER'S VISION.

11. "And he saw heaven open and a certain vessel, like a great sheet, sitting down on the ground with four rope's ends,

12. "In which were all quadrupeds, creeping things of the earth, and fowls of the air." This vision forever sweeps away all the restrictions of the Levitical law and the rigid fortifications of exclusive Judaism in the Mosaic economy, unfurling the gospel banner to the whole Gentile world, bidding them a hearty welcome to the redeeming cross, the cleansing fountain, and the glorious triumph of Pentecostal sanctification, perfect spiritual freedom, and illimitable gospel rights and privileges. The vision has nothing to do with the problem of edibles and potables. The signification is purely spiritual and evangelical, forever smashing the impregnable walls which had separated the Jews and Gentiles from the days of Abraham, thus completing the final elimination of the last vestige of the Mosaic dispensation, now and forever superseded by Christ, the glorious Antitype, in whom all the types and symbols converge and find their triumphant verification. Doubtless the sheet was circular, representing the

world, and held up by four ropes, whose ends alone were seen, the one extending from the North, the other from the South, another from the East and a fourth from the West, thus representing the four cardinal points which constitute the world, and focalizing all nations at the gospel feast. Why was the manifestation repeated thrice? At the dispersion of Noah's family from Mt. Ararat after the Flood, he divided his estate, the whole world. [Europe, Asia, and Africa; America, hidden behind the oceans, reserved for the enlargement of Europe in the latter days, and included with it.] In this distribution he gave Ham, Africa; Shem, Asia; and Japheth, Europe. In Hebrew, Ham means black, hence he became the ancestor of the black races. Shem means red, therefore he became the ancestor of the Mongolian races of Asia, from whom the American Indians also came, doubtless having crossed Behring Strait from Asia into America at an early day. Japheth means white, hence he became the ancestor of all the white races of Europe, who, in the last four hundred years, have spread out over the continent of America, pursuant to God's promise to Noah (Gen. 9: 27): "God shall enlarge Japheth and shall dwell in the tents of Shem; and Canaan [Ham] shall be his servant." This prophecy is now literally fulfilled in America, where the white man, Japheth, dwells in the tents of Shem [the Indians], and Ham [the colored people] is his servant. Hence you see the persistency of the triple gospel proclamation symbolized by the three repetitions of Jehovah's call in this vision, forcefully indicative of the world's triple evangelism as we carry

the gospel to the children of the dark continent, to the Mongolian millions of Asia, and to all the white races of Europe and America.

17-23. Meanwhile Peter, wrapped in heavenly bewilderment, is contemplating the astounding vision and electrified by Jehovah's voice. Cornelius's messengers having arrived, and hunted around through the city for the house of Simon the tanner, and standing before the gate, are now interrogating some member of the family whom they had called out, "Is Simon, called Peter, lodging here?" When Peter hears the voice calling his own name, the Spirit immediately speaks to him, ordering him to go down without delay and depart with them, responsive to the call of Cornelius, assuring him that they are sent of God.

24. As this is a new departure in the divine economy, Peter very prudently takes with him six holy brethren from Joppa to serve as witnesses of the important transactions pending. Meanwhile Cornelius, knowing the time necessary for pedestrians to make the round trip, has assembled his holiness band in mid afternoon of the fourth day, all holding on to God in prayer, that he may bring on the noted apostolic senior in the fulness of Christ.

25. "And it came to pass when Peter was coming in, Cornelius meeting him, falling at his feet, worshiped." E. V. erroneously says "worshiped him." Cornelius was no idolater. He did not worship Peter, but God. When I arrive at my preaching place responsive to a brother's call, I am always glad on meeting him to drop on my knees and unite with him at a throne of grace, thus invoking God to sanctify our introduction and bless the work.

26. Cornelius, of course, paid to Peter the Oriental civility due a person of distinction, which here Peter modestly declines, having profited by the vision, which revealed to him for the first time in his life that a Jew is no better than a Gentile.

27-38. Peter now enters, and Cornelius introduces him to his holiness band, who are so delighted with a visit by the senior apostle. He now proceeds to give them the benefit of the heavenly sunburst he had received at Joppa, shining away all the clouds which, in Jewish vision, had hung over the Gentile world from the days of Abraham, assuring them of their glorious privileges and equal rights in the wonderful plan of salvation, and throwing wide open the golden gate of gospel grace, and ringing aloud the heavenly proclamation to the Gentile world represented in his congregation.

39-43. In his burning pathos, sweeping vehemence and transcendent eloquence, the Spirit flooding his mind with supernatural illuminations, he arrays before his Gentile audience all the prophets in bold panorama, proclaiming to Jews and Gentiles indiscriminately the remission of sins on the simple condition of faith in Christ, all carnal ordinances, ecclesiastical dogmata, rites and ceremonies, legal obedience and symbolisms forever eliminated, thus enforcing with iron logic and electrical enthusiasm the creed of Christendom for Jews and Gentiles, *i. e.*, Jews only.

44-47. In the midst of Peter's flaming Pentecosta. sermon, his appreciative audience, responsive to the Holy Ghost, received by faith the simple, wonderful and paradoxical truth enunciated by the preacher and proved by all the prophets. Therefore the glorified

Savior, who honored the faith of the hundred and twenty at Jerusalem on the day of Pentecost, now graciously verifies the sanctifying faith of this appreciative audience, pouring on them the gift of the Holy Ghost from heaven, as on the Jews at Jerusalem, thus abundantly confirming Peter's vision and revealing to the whole world his approval of the Gentile sanctification and admission to full gospel rights and privileges.

48. Peter, of course, proceeds to recognize this Gentile church by administering to them the ordinance of baptism, assuring all present that every quibble is put to quietus since they have received the Holy Ghost. Hence we see that the reception of the gift of the Holy Ghost, *i. e.*, the Holy Ghost Himself, whom Jesus gives when He sanctifies us, is the climax of aspiration and the end of all inquiry. When you receive the baptism of the Holy Ghost no one can question your right to water-baptism, eucharist and every other privilege of the gospel church. You are then eligible to any and every office in the church, pursuant to the administration of the Holy Ghost.

CHAPTER XI.

PETER'S REPORT AT JERUSALEM.

1-13. Immediately after Peter's glorious revival at Cæsarea he goes straight to Jerusalem, accompanied by the six Joppa brethren who had witnessed the new departure and the mighty work of God at the house of Cornelius. The news is already flown on the wings of the wind to Jerusalem, stirring apostles, prophets, elders and brethren with the momentum of an earth-

quake. This departure from the time-honored institutions of their fathers, so sudden, radical, decisive and significant, must receive summary attention at headquarters and be settled at once and forever. So bold Peter faces the grave council in the mother church at Jerusalem, rehearses to them his vision at Joppa, and testifies to the outpouring of the Holy Ghost on the Gentiles at Cæsarea, proving it all by those six faithful witnesses who had accompanied him throughout and now stand by his side in presence of all the apostles. Of course no trouble whatever arises from this radical, downright and outright revolution, though undreamed of hitherto; and why? Simply because all of the apostles and primitive saints fully recognized the leadership of the Holy Ghost. They are acquainted with Him. He dwelt in them, and they knew His voice and His works. For this reason there never was a schism in the Apostolic church, so long as they were true to Pentecostal experience and the Holy Ghost. When former generations went up to heaven and others succeeded who knew not God, then they founded human ecclesiasticisms and established church government to suit themselves, ignoring the sole right of the Holy Ghost to rule the church, and relegating Him back to the Apostolic age, and congratulating themselves that the days of miracles were past and they can make laws and manage the church to suit themselves. Right here is where human and Satanic usurpation of the divine right to rule the church came in, with the roll of ages developing into all the complicated machinery of priestcraft, prelacy and popery.

THE BAPTISM WITH THE HOLY GHOST FOR JEWS AND GENTILES ALIKE IN ALL AGES.

14–18. “Who shall speak words unto you by which you and all your house shall be saved.” Does not this look like they were yet to be saved? Justification is primary salvation; sanctification, full salvation; and glorification, final salvation. Hence, so long as we are in this world, we are in the kingdom of grace, subject to the saving power and operation of the Holy Spirit, liable to temptation, defection, defeat and ruin. Never is the problem of salvation settled beyond defalcation till we reach glorification, pass the pearly portal and take our place among the redeemed. A very specious and exceedingly dangerous heresy is now extensively preached from popular pulpits, audaciously restricting the baptism of the Holy Ghost to the apostles alone, and utterly abnegating the possibility of its reception by any one else, however true and saintly.

17. “If therefore God gave unto them the like gift as even unto us. . . .” This declaration of Peter, with many other parallels, settles the question beyond the possibility of cavil that the Gentiles at the house of Cornelius received precisely what the apostles did on the day of Pentecost. They were Gentiles, representative of the whole Gentile world down to the end of time. Hence you see that the above mentioned heresy flatly contradicts Peter and the Holy Ghost. It is a subtle trick of the devil to keep people from receiving the baptism of the Holy Ghost, so he will get them.

18. "And hearing these things they glorified God saying, Then has God granted unto the Gentiles repentance unto life." The reason why there is much spurious repentance is because it is man's work, the true repentance being the fruit of the Holy Spirit; He alone can give it. When God gives repentance, salvation invariably supervenes.

THE GENTILE GOSPEL PREACHED IN PHŒNICIA, CILICIA
AND SYRIA BEFORE PETER PREACHED IT AT
THE HOUSE OF CORNELIUS.

19-24. While the above is true, yet it was necessary for Peter, responsive to his heavenly vision and the call of the Holy Ghost, to go to Cæsarea and there, in the home of a prominent Roman officer, to actually unfurl the banner and throw wide open the door of free gospel grace to the Roman Empire, then embracing the known world, and represented by Cornelius, thus positively and finally ignoring the restrictions of Jewish exclusiveness as well as the circuitous route of Israelitish proselytism, thus authenticating, in the very action of the same senior apostle, who had inaugurated the Pentecostal dispensation to the Jews, also the equal rights and privileges of the Gentiles. However, we see that these Cyprian and Cyrenean men had, some years previously, been preaching the gospel to the Greeks, *i. e.*, the Gentiles in these north countries.

21. "The hand of the Lord was with them, and a great number, believing, turned to the Lord." These were Gentiles in the Syrian Empire, some time before Peter, by his apostolical *ipse dixit*, had unfurled the Gentile banner at Cæsarea.

22. Here we see that the apostles at Jerusalem, having heard of the progress of the gospel among the Syrian Gentiles, sent away that good preacher Barnabas, beloved by the apostles and saints, to go even to Antioch, the Syrian metropolis, and investigate the strange phenomenon.

23. "Who, arriving and seeing the grace of God, rejoiced, and continued to exhort them all with steadfastness of heart to abide with the Lord,

24. "Because he was a good man, and full of the Holy Ghost and faith." Here we see confirmed the significant fact that the apostles and primitive saints all recognized the Holy Ghost as the sovereign Arbiter in every matter of doubt and controversy, and that they dared not put their hand on the ark of God. Here we see that Barnabas unhesitatingly acquiesces in a downright innovation. While the grace of God, in Judaism, had always been free to the Gentiles, yet they must receive it by way of proselytism into the Mosaic church. Now Barnabas sees an institution which had stood fifteen hundred years unimpeached, literally ignored and relegated to oblivion. That looked like smashing up all the honored and sacred institutions of his fathers, yet we hear Barnabas shouting an uproarious "Amen!" and pronouncing his blessings on the whole procedure, importunately exhorting them to abide in the way they had started out. Why was this? Simply because "Barnabas was a good man, full of the Holy Ghost and faith"; consequently he had the inward light of the Spirit to discriminate the hand of God and recognize His work wherever he saw it. Knowing well that all the apostles submitted to the Holy Ghost in everything great and small, he felt

perfectly free to give his indorsement to the Gentile innovation in the name of the Apostolic church.

25. Not only did Barnabas heartily indorse the procedure, but of his own accord he went away to Tarsus, the capital of Cilicia, hunted up his old friend and schoolmate, Saul, and brought him to Antioch to help push the evangelistic work among the Gentiles. You see plainly from this transaction the decisive contrast between the Apostolic church and modern ecclesiasticisms, ruled by men pursuant to laws of their own manufacture, not only independently but even defiantly of the Holy Ghost, whose work is as manifest this day as ever; but blind men do not see anything. Preachers who fail to see the work of the Holy Ghost in the present holiness movement are no kin to Barnabas. If they were only like him, "full of the Holy Ghost and faith," they would all see the work of God, give it their indorsement and lend a helping hand to push the battle for souls wherever they saw the work of the Holy Ghost among the people, even though it capsizes some of their man-made rules and regulations. God has provided that valuable gift, "discernment of spirits" (1 Cor. 12: 10) for all of His Spirit-filled people, which in every case enables them to recognize the work of the Holy Spirit in contradistinction to that of other spirits, human and diabolical. Good Lord, revive again the Apostolic church in its New Testament simplicity, ruled by the Holy Ghost alone; of course, not without human instrumentality, cognizant of the Spirit and His work, and gladly acquiescent in the same.

DISCIPLES AND CHRISTIANS.

26. "And it came to pass unto them indeed that they were assembled a whole year in the church and taught a great crowd, and that they first called the disciples Christians in Antioch." The followers of our Savior were denominated by Himself and others "disciples," *i. e.*, pupils, learners. After the incarnation of the Holy Ghost in the Pentecostal experience we find the cognomen "Christian" applied to them, thus eventually superseding the former and familiar epithet "disciple." The Holy Ghost is the Author of every word in the original Scriptures. Each one of His words is inspired, *i. e.*, "God-breathed" (2 Tim. 3: 16). The verbal inspiration is only in the original language, the transactions only retaining the substantial inspiration. Hence we learn a valuable fundamental lesson in these contrastive words "disciple," a convert, and "Christian," a noun derived from Christ-us, which means "the anointed," and applied to Jesus after His anointing by the Holy Ghost descending on Him like a dove at the Jordan, having always hitherto been called Jesus, his birth-name, which means "Savior." The disciple is saved in conversion, but not anointed by the Holy Ghost till he is sanctified in a second work of grace, thus progressing out of mere discipleship into Christianity properly so called. The word "Christian," which literally means a person anointed with the Holy Ghost, is applicable to none but the sanctified, this being its New Testament meaning. Oh, how woefully has Satan perverted the use of that word! In Palestine, where the natives are Mohammedans and not allowed to get drunk, and the

Jews are also abstinent, and all foreigners are denominated Christians, the most indubitable evidence that a man is a Christian and not a Jew or a Mohammedan is to find him so drunk he can not stand on his feet. Good Lord, save us from the popular and blasphemous application of the word "Christian." It means a person anointed with the Holy Ghost, *i. e.*, sanctified, in contradistinction to a mere disciple in his rudimentary experience. How horrifically and blasphemously inconsistent for people who reject and even preach against sanctification and all the work of the Holy Ghost, not only to claim to be Christians, but even stickleristic in the appropriation of the name. How Satan is delighted when people thus verify his delusions and falsifications!

GENTILE PHILANTHROPY.

27-30. The great drought during the reign of the Emperor Claudius was already on them. The Jerusalem saints had found it necessary to sell their estates in order to support that wonderful Pentecost revival which converted thousands of foreigners and detained them unexpectedly, dependent on the local church for temporal support. Not only on this occasion, but during subsequent years, we find generous responses from Gentile cities to the relief of the poor saints at Jerusalem. We see here a verification of God's simple law regulating all Christian benefaction, *i. e.*, "as any one of the disciples prospered," they sent their contributions to the elders at Jerusalem by Barnabas and Saul, for judicious distribution among the needy saints.

CHAPTER XII.

MARTYRDOM OF JAMES.

1, 2. This Herod Antipas was the grandson of the King Herod reigning when our Savior was born, and notorious for slaying the infants of Bethlehem, and even himself, while the innocents were bleeding, and Jesus safe in Egypt, summoned to stand before God and account for his diabolical atrocities. The Herodian dynasty reigned over several of those Asiatic provinces of the Roman Empire, simply as proconsuls, though retaining the honorary title of king. When James and John, the sons of Zebedee, honored by our Savior as sons of thunder because of their oratorical power, assisted by their mother, sought of Jesus the first place in His coming kingdom, thus aspiring to the episcopacy in the gospel church, and unhesitatingly meeting the conditions by answering in the affirmative our Savior's question, "Are you able to drink of my cup and to be baptized with my baptism?" *i. e.*, the cup of Gethsemane and the bloody martyrdom of Calvary, little did they understand the force of those words. James, the elder, doubtless led the way in this application to the Master for the pre-eminence in the coming kingdom. He got it, and was the first of all the apostles to seal his faith with his blood. They all passed out of the world through the bloody martyrdom [but John, who was banished, and as we believe translated]; but James led the way, having his head cut off with the cruel sword of Herod at that early day. So he got his request,—first in martyrdom and first in heaven.

PETER'S MIRACULOUS DELIVERANCE.

3, 4. When Herod beheaded James, the Jews took great courage, congratulating themselves that their good king will soon exterminate that vexatious heresy in blood. Herod is more than willing to purchase popular favor by killing off the apostles; consequently he arrests Peter, committing him to sixteen soldiers to serve as a prison-guard till the Passover is ended, when he is going to bring him out and let the Jews see his gory head drop off.

5-8. Peter is sound asleep, flat on his back, chained to a soldier on either side, the stilly hours of dulcet slumber treading slowly on, anticipating the day of his bloody martyrdom. He must have had perfect rest in Jesus, or he could not have slept. The soldier on either side of him, and the other fourteen standing guard around, are all wide awake. The saints convened in the house of Mary, the mother of John Mark, all wide awake, spending the whole night in prayer for Peter's release. The angel of the Lord lights down in the dark dungeon, illuminates the prison, knocks off the chains that bind him to the soldiers, speaks to him audibly: "Gird thyself and put on thy sandals; throw thy cloak around thee and follow me." Meanwhile the soldiers, chained to Peter on either side and wide awake, neither see the light nor hear the clangor of the chains, nor feel Peter move; while the other fourteen, standing guard all around, neither see the light, hear a chain, nor feel the contact of Peter and the angel, as they squeeze between them, pressing their way out; but all, true to their trust, stand guard through the night, without a surmise that their prisoner, on whose

safe-keeping their life depends, has already made his escape. So, I trow, when my Lord comes at midnight to steal away His Bride, though the trumpet shall from the heavenly pinnacle call so loudly that every roar, the archangel shout, and the Prince of Glory saint, living and dead, will hear and respond, yet a wicked world and fallen church will sleep so soundly as not to be awakened by the trumpet blast nor the resurrection earthquake. The morning dawns; a mother is missing from the home, and the alarm is raised, and a member of the family runs out on the streets, meets another exclaiming, "Oh, the daughter is missing from our home! her apparel all on hand." And another runs out on the street and shouts, "The old colored cook is missing from our home! and she has the key to the dining-room and kitchen, and we broke open the door and could n't find her." And another exclaims, "Old Uncle Tom, who kept the barn and the horses and carriages, is missing, and we can not find him." By this time the whole city is in commotion, clamorous about the absent ones. Such is the commotion that church-bells are rung and all the people crowd in. A number of the sainted occupants of the amen corners are missing; some of the preachers can not be found, and some of the members are missing out of all the churches; the excitement is intense, and the suspicion settles down like a nightmare on all the people: "The Lord has come at midnight and taken away His Bride, and we have missed the grandest opportunity of our existence." Preachers are blamed for not giving them due warning. They apologize and beg pardon.

9-11. Peter thinks he is in a trance and sees a vision. Now they pass by the first and second guard and come to the great iron gate that leads out into the city. Peter is soliloquizing: "Though I have escaped from the prison and passed the guards, what shall I do? It takes twenty men to open the great iron gate leading out of the prison-yard into the city. It is locked; I have no key and could not open it if I had; so, after all, my escape must prove a failure." But now he has reached the gate. Behold, it opens of its own accord, and he has nothing to do but walk out. Such is all Christian experience. We see difficulties like mountains impassable. Be courageous, go right on, as if nothing was in the way; rest assured God will take it out; the Pike's Peak you saw will prove but a fog-bank and evanesce before the Sun of Righteousness. I know a preacher whose terrible conflict in getting sanctified was the thought of meeting his anti-holiness presiding elder. Behold, when he entered the experience and met the elder, he found him awfully convicted and crying to God to sanctify him; so he swept right over Jordan and helped the preacher shout down the walls of Jericho.

12-15. Now they have passed the gate and come to the first street. The angel disappears. Peter diagnoses his environments and locates himself, and goes at once to the house of Mary, where the saints are all praying through the long night for his release, and now utterly incredulous at the report of the enraptured damsel, Rhoda, responsive to Peter's knocking at the door, and certifying that truly their prayer is answered and their beloved preacher is out of prison and standing at the gate. How frequently are we surprised

overwhelmingly at the answer of our own prayers! The incredulous saints respond to the damsel: "Thou art crazy; it is his angel." The human spirit is not an angel, neither is it ever so called. Hence the conclusion that they thought Peter was dead, and his spirit had appeared, is untenable. We have the simple solution of the problem in the well-known fact that the Jews all believed in guardian angels, and so do I. I do believe they accompany me in my peregrinations over the earth, fortifying me against evil, and even saving my life in the good providence of God. "The angel of the Lord encampeth round about them that fear him and delivereth them." They were present at creation's birth, and answered the anthem of the stars which sang together when all the sons of God shouted for joy. The angel of the Lord slew a hundred and eighty-five thousand Assyrian soldiers encamped at Lachish when Sennacherib besieged Jerusalem, thus delivering the city responsive to the prayers of Isaiah and the tears of Hezekiah. The Jews believed that the guardian angel sometimes appeared as a substitute for the person. Hence they thought it was Peter's guardian angel.

16, 17. When Peter is admitted, he at once takes command of the uproarious crowd, beckoning silence with his hand. He has no time to waste. He must run away and hide from Herod and the soldiers before daylight, or he will be killed. Therefore, commanding silence, he briefly relates his wonderful deliverance by the angel, and says to them: "Proclaim these things to James and the brethren." Is n't James dead? Did not Herod cut his head off a few days ago? In Matthew's apostolical catalogue, Chapter 10, we have two

apostles by the name of James, *i. e.*, the son of Zebedee, and brother of John, whom Herod has beheaded; and James, the son of Alphæus, who, at a later date, suffered martyrdom in Jerusalem by precipitation from a pinnacle of the temple. Neither of these was the James here mentioned; but James, the brother of our Lord, and elder brother of Jude, who are not mentioned among the original twelve, having stood aloof while the world was shaking with conviction of the Messiahship of Jesus, as it is so hard for us to believe on the members of our own family. So these nominal brothers of our Lord, doubtless sons of Joseph by a former marriage, held off until they saw their brother crucified, which doubtless staggered them more than ever. But when they saw Him walk out of the sepulchre and fly up to heaven, every quibble as to His Messiahship took its everlasting flight. With a grand boom they now fall in line, gladly received, appreciated and honored by their predecessors as the nominal brothers of our Lord. Therefore James the elder is complimented with the first pastorate of the Apostolic church at Jerusalem.

18, 19. At day-dawn the soldiers missed Peter, to their infinite consternation, and submit to their awful fate—the merciless penalty of the cruel tyrant—for letting their prisoner escape. Herod has them all hung

DOOM OF THE TYRANT.

20–23. For reasons not here specified, the king was exceedingly mad at the people of Tyre and Sidon, those great mercantile cities on the Mediterranean coasts. He was not allowed to make war on them, be-

cause they were all under the Roman Empire. Immediately after the escape of Peter and the execution of the soldiers, fortunately for the saints at Jerusalem he goes away to Cæsarea, where he had a palace and spent a portion of his time. As this city is accessible to Tyre and Sidon by sea, and at no great distance, those people availed themselves of the opportunity to wait on the king in great numbers imploring reconciliation, because they were much dependent on the mercantile patronage of Judea to sustain the financial interests of Tyre and Sidon. They very adroitly manipulate [perhaps by bribery] Blastus, the king's chamberlain, into their co-operation. While thus progressing with their conciliatory enterprise, the king, somewhat yielding, invested in his royal splendor, delivered an oration to these Tyrians and Sidonians. In their enthusiasm, to flatter his vanity, they loudly applauded him and vociferate: "It is the voice of God, and not man."

23. "Immediately the angel of the Lord struck him, because he did not give the glory to God, and, being eaten with worms, he gave up the ghost." Here you see the soul-sleeping heresy, *i. e.*, that you have no soul separate from the body, is unanswerably refuted, as you see the soul of Herod left his body and went away to his account with God. The simple fact is, God turned on this wicked king the awful judgment of black leprosy, the terrible affliction of Job, in which the flesh turns black and immediately rots on the bones, spontaneously generating vermin, which utterly eat up the hopeless victim. Thus God took away that awful scourge, who doubtless would have persisted in killing the apostles and murdering the saints. No wonder the cause of God received a new impetus and prospered.

25. By this time Barnabas and Saul have completed their tour to Jerusalem, bearing benefactions to the poor saints, and returned to Antioch, having brought with them John Mark, the subsequent amanuensis of Mark's gospel. He was the nephew of Barnabas, (Col. 4: 10), who was very anxious to make him very useful as a minister of the gospel.

CHAPTER XIII.

THE FIRST EVANGELISTIC TOUR OF BARNABAS AND SAUL.

1. . . . "Simeon called Niger." As this word means black, we have the clear assurance that this eminent prophet and teacher, associated in labor with the apostles, was a regular black African negro, which is the literal translation of Niger. "And Lucius the Cyrenean." Here is another African from the city of Cyrene, which was in Africa. "And Manaen, the foster-brother of Herod the tetrarch." This is the same Herod above mentioned, the murderer of the apostles, eaten up by worms and precipitated into an awful hell. The royal Herodian family were staunch members of the Jewish church, walking in the footprints of the high priest, and leading ministers who killed Jesus and persecuted His followers. This Manaen, though a member of the Herodian family, an adopted son of the king, and thus brought up along with Herod Antipas, who killed James and tried to kill Peter and sank to his awful doom; yet we see that he espoused the cause of the despised Nazarenes,

became a disciple of Jesus, got saved and sanctified, and was honored of God with a place among the "prophets and teachers" in the gospel church. Oh, what a contrast between him and his royal brother, killing the apostles, eaten up with worms and sent to hell! If the blood royal had flowed in his veins, doubtless he would have stayed with the devil, sharing the awful doom of his royal comrades. What a blessing to him that he was not born a king!

2. This verse says that they were "ministering to the Lord and fasting" when the Holy Ghost spoke to them. Hence we see that the Lord approves and blesses fasting. So if you want to get far away from the world, the flesh and the devil, fast as well as pray.

3. "Then fasting, and praying, and laying hands on them, they sent them away." This is all the ordination you can find in the New Testament. The great ecclesiastical institution conferring exclusive privileges is utterly unknown in New Testament history. When the saints of God thus gather around you, and, with imposition of hands, commit you to the Holy Ghost "for the work to which He has called you," then and there you receive all the ordination known in the Bible. I see much of this in the holiness meetings, thus setting apart the saints for the work to which the Holy Ghost has called them.

4, 5. They go from Antioch to Seleucia, a large city on the river Orontes, down which they sail into the Mediterranean, landing at Salamis, the metropolis of Eastern Cyprus, the native city of Barnabas, who, as the elder minister, led the expedition, having his own country on his heart for the salvation of the Lord. Mark accompanies them, a boy preacher helping in

the meetings. We find in the evangelistic tours they invariably went to places where there was a Jewish synagogue, which they first entered, and preached the gospel.

SATAN'S PREACHER AND THE CONVERSION
OF THE PROCONSUL.

6-12. Having traveled across the island of Cyprus throughout the whole length from east to west, everywhere preaching the Word, they arrive at Paphos, on the west coast, the metropolis of the West End and the residence of Sergius Paulus, the Roman proconsul, a well-disposed, intelligent man and an earnest inquirer after truth. They are soon confronted by the resident pastor, Elymas, who forbids them the privilege of preaching in his pastoral charge. He is a Jew and a prophet, *i. e.*, a preacher in good standing, even having the confidence of the Roman governor, and wielding so potent an influence as to have the right to keep all the heresies and strange doctrines out of his bailiwick. We have him here pronounced a false prophet, because the Holy Ghost is the Author of the history. You must remember that the false prophets in the days of Elijah were the popular pastors of the influential churches, who believed themselves to be the true ministers of God and Elijah a false prophet. So Elymas is Paul's brother in the popular church, an able preacher of the gospel, as they understood it, having the confidence of the people and enjoying the patronage of the Roman proconsul, who was looking to him for light and salvation. He forbids Paul and Barnabas to preach at Paphos, and if modern ecclesiastical law be correct he had a right to

order them out of his dominion. Good Lord, help us all to profit by the clear truth here elucidated and perfectly explanatory of a thousand parallel cases at the present day. It is only a false prophet who is unwilling to have all the help he can get against the armies of hell, which are running rough-shod all over this wicked world. Every heart in sympathy and co-operation with the Savior of sinners welcomes every helping hand and covers every soul with blessings that will join in the common crusade against the powers of hell, and make an honest effort to rescue the perishing. How the present opposition to the holiness people, who preach no creed and nothing but Jesus and His pure and unadulterated truth, is fulfilling the latter-day prophecies, "Men will not endure sound doctrine." But you say we ought to be very polite to the false prophets who forbid us to preach the Word at some place over which they claim the right to wield the scepter of ecclesiastical tyranny. Let us see how polite and courteous Paul was to this false prophet, at the same time remembering that he was his brother in the Jewish church.

9. "O thou full of all hypocrisy and all rascality, thou son of the devil, thou enemy of all righteousness, wilt thou not cease perverting the right ways of the Lord?"

11, 12. Now Paul, in the name of the Lord, pronounces on him an awful anathema of physical blindness, symbolic of his spiritual darkness, which immediately supervenes, beginning with a mist and developing into total darkness. Consequently the people are convinced that Elymas (an Arabic word, meaning "wise man," by himself assumed) is wrong,

and Paul is right. Therefore the proconsul is happily converted, as the Greek says, "delighted with the doctrine of the Lord."

SAUL VERSUS PAUL.

He was honored with the royal name of Israel's first king. It suited him well to be called Saul, *i. e.*, "the grand one," while standing at the head of the fallen church and persecuting the poor holiness people. But when he got sanctified the name no longer had the right ring. So he did a thing very common with scholars even down to Luther's day, *i. e.*, he changed his name into Greek. Paulus is a Greek word, and means "little," *i. e.*, "the little one." Saulus *versus* Paulus only changes one letter. Sanctification takes the royalty out of you and makes you so little the devil can not find you, and never will while you keep sanctified. Hence he finds it convenient to make this little change in the form of the word and call himself Paulus, instead of Saulus, *i. e.*, Paul, "the little one." Hence in the Pauline writings we hear no more of King Saul. He died in Arabia and Paul buried him in the sand, where I buried a college president, Freemason, and Odd Fellow, and have never gone back to pay homage at their graves.

13. "Those about Paul, having embarked from Paphos, came into Perge of Pamphylia." Here we have the first indirect reference to Luke, our historian, who is so modest we have to watch every little hint to even keep a trace of him. Here also John Mark disgraced himself by skeddaddling away from the work and returning to Jerusalem. Paul held it to his discount, and refused to take him on the next tour. The

critics believe that the robbers, who at that time awfully infested the mountain ranges intervening between the Mediterranean plain and the interior table-lands, on which Perge, the capital, stood, got after them and perhaps treated them very roughly, as they are accustomed to do in the East, thus scaring Mark out of the work.

14. They now go on south into Antioch of Pisidia.

15–21. They constantly everywhere make free to attend the Jewish synagogues on the Sabbath, preaching on the streets and from house to house through the week. Hence they go in and sit in the audience, by physique and costume recognized as Jews by the entire audience. Having passed through the routine of Sabbath service, the leader sends a person back to invite them to speak freely as the Lord will. Thus Paul proceeds with a historic sermon on the plan of salvation in the former dispensation, culminating in the fulfillment of all the types, symbols and ceremonies in Jesus of Nazareth, whom he preaches to them as the veritable Shiloh of prophecy and the Christ.

22. "Having deposed him," *i. e.*, King Saul. Why did God depose Saul and cast him away? Because he spared Agag, the king of the Amalekites. Why was this? Because the Amalekites fought against Israel and did their utmost to keep them out of the promised land. See this grand symbolic truth. You must destroy everything that keeps you from sanctification. Agag typifies inbred sin, which must be utterly destroyed. Saul spared Agag and lost the kingdom and his soul, dying a suicide; so if you do not destroy inbred sin in entire sanctification, you will forfeit the kingdom of God, commit spiritual suicide

and lose your soul. Why was David a man after God's own heart? He was not infallible. He fell in case of Uriah, but God wonderfully restored him. "I have found David, the son of Jesse, a man after my own heart, who will do all of my wishes." Would you be a man after God's own heart? Then you must do the whole will of God. King David was an exception to all the kings of the earth, in the fact that he did not his own will, but the will of God. David's throne was unearthly, focalizing in heaven. He was simply the executive of the divine administration, sitting on the throne of the theocracy, ruling as God's vicerent. Hence the risen Jesus was crowned David's Successor (as He is his heir) in heaven when He ascended (Acts 2: 30), and will be crowned David's Successor on earth when He comes again (Acts 2: 35).

23-25. John the Baptist, the greatest of the prophets, disclaimed the Messiahship and testified to the Christhood of Jesus.

27. Paul shows how the Jews and Romans all fulfilled the Messianic prophecies in the crucifixion of Jesus, quoting those wonderful predictions of David, which were only fulfilled in David's greater Son.

39. "In him, every one believing is justified from all things from which you are not able to be justified by the law of Moses." Paul enforces the fact that there never was justification in any other name. All the bleeding birds and beasts on Jewish altars slain, since the world began, never could wash away a solitary sin. They could only point earth's guilty millions to the "Lamb of God that taketh away the sins of the world." The first four thousand years were prospective, faith looking forward through types and symbols

to the coming Christ. Paul assures them their own Christ of prophecy, whom the patriarchs and prophets trusted to save them, has already come; and, of course, it is the best news they ever heard.

40-41. He here quotes Hab. 1: 5, in which the prophets warned them lest they reject the glorious tidings of their crucified, risen and ascended Lord, and be plunged into hopeless ruin.

42. The crowd is astounded and utterly bewildered. The audience is dismissed; meanwhile there is a general clamor for those wonderful words to be spoken to them the next Sabbath. Amid the exhortations of the apostles to the lingering crowd, many of the Jews and pious proselytes are actually converted to the Christhood of Jesus. We must remember that conversion in that day included the new birth, *i. e.*, spiritual elevation in case of a saved people. Anon, they fell in with godly members of the Jewish church, like Zachariah, Elizabeth, Joseph, and many others, who knew the God of Israel experimentally, and were intelligently saved through the Lord's coming Christ. Such did not have to be converted to God, but only to the Christhood of Jesus.

44. The wonderful news of the first Sabbath received universal publicity and brought a great host to hear the apostles the next Sabbath; meanwhile they pressed the work, in every open door, through the week.

45-52. The vast Gentile crowd aroused the old prejudice of the Jews so they could no longer keep the peace. Therefore the apostles turn to the Gentiles, who greatly rejoice to think that all the riches of the Jews' religion and the wonderful grace of

Israel's God is as free for them as for the Jews, whereas the Jews had always taught them that they must first be made Jews by proselytism before they could receive the salvation of their God. The responsive appreciation of the Gentiles make the Jews so mad that they actually run the apostles out of the city; so they kick off the dust from their feet as a testimony against them, and bid them adieu. Jesus says it will be more tolerable for Sodom and Gomorrah in the day of judgment than for that city. Awful will be the doom of many in our day who reject the gospel preached by the Lord's holy people.

CHAPTER XIV.

1-7. Arriving in Iconium, they enter the Jewish synagogue, preach with the Holy Ghost sent down from heaven, and a great multitude of both Jews and Greeks are converted to the Christhood of Jesus; meanwhile "the disciples continued to be filled with joy and the Holy Ghost." As usual, the unbelieving Jews raise a row, stirring up an awful persecution against the apostles. Ver. 5 reads incorrectly in E. V. The assault had not been made. It was only a conspiracy to seize the apostles and first abuse them in a Sodomitish, brutal manner, and then stone them to death.

6, 7. "Recognizing, they fled down into the cities of Lycaonia, *i. e.*, Lystra and Derbe, and the surrounding country; and there they were preaching the gospel."

HEALING OF THE CRIPPLE AT LYSTRA.

8-10. The imperfect tense here shows that they had been preaching some time at Lystra. Meanwhile this poor cripple, who, the Greek says, had no power to use his feet, and consequently had never walked, though now quite up in mature manhood, fortunately had friends to carry him every day to the preaching places, where he sat unnoticed by the multitude, who all knew him well; but at the same time he was a most appreciative auditor. Doubtless he was a pious Jew, already enjoying the saving grace of God in his heart, felicitously fortified against the vulgar vices all his life by his physical decrepitude. Day by day he listens to the apostles spell-bound, delectably drinking in the sweet messages of gospel grace and rejoicing in the glorious fulfillment of the Messianic promises in the advent of Jesus the Christ, whom the apostles preached. Witnessing the miracles of physical healing ever and anon wrought through the Apostolic ministry, ere long faith enters into his heart and he begins actually to take hold of Jesus, whom they were constantly preaching as the Omnipotent Healer of the body as well as the soul. Meanwhile the attention of Paul is directed to the cripple. He sees his countenance radiant with a supernatural glow and his eyes sparkling and flashing out the victories of faith wrought in his heart by the Holy Spirit through the truth to which he had listened day after day. Paul, enjoying "the discernment of spirits" (1 Cor. 12: 10), perceives that the cripple has faith to be healed, at the same time adding inspiration and intensification to his faith by exclaiming to the top of

his voice: "Stand upright on thy feet." "He leaped and continued to walk round and round." The poor fellow, sitting squat like a toad, having never stood on his feet nor walked a step, under the inspiration of Paul's stentorian voice leaps out of his nest like a frog, lighting upright on his feet, discovers at once that he is healed and all right; beginning to run round and round, he does not know when to quit. It was very inspiring to me to see the stacks of crutches and staffs in Brother Simpson's Berachah Home in New York, and the cripples who had come there on them leaping, skipping and praising the Omnipotent Healer. I am glad the days of miracles are not past. All do not get healed, neither did they in the Apostolic age. Paul himself left Trophimus at Miletum sick; yet many were healed through his ministry on the island of Malta. Perhaps quite as large a proportion who receive the ministry of healing get actually healed as get saved under the preaching of the glorious gospel, which offers salvation free and full to every soul.

PAUL AND BARNABAS ARE TAKEN FOR GRECIAN GODS.

11-18. All nations at the time of our Savior's advent were on tiptoe expecting a divine messenger from heaven to teach them the way of salvation. Hence the heathens were on the constant lookout for their gods to come among them in human form. When a student in college I read a myth from a Grecian poet giving an account of Jupiter, the king of heaven and chief of all the gods, coming down in this very country, and walking in human form among the people. While we have no way of ascertaining the portraits of

our Savior and the apostles, we certainly must make an exception of Barnabas and Paul, as here we have a clear index to their personal physique and character. They called Barnabas Jupiter. From this fact we know that he was a large, intelligent, fine-looking man, because such was the familiar and well-known statue of Jupiter, of which we have often seen the picture. His great temple at Athens, Greece, is still standing. We were not astonished when we saw it, though in ruins, that twenty-five hundred years ago it ranked among the seven wonders of the world, along with the Pyramids of Egypt, the Walls of Babylon, the Colossus at Rhodes, the Temple of Diana at Ephesus, the Coliseum at Rome, and the Sphinx in Egypt. They called Paul Mercury because he was so fluent of speech, and Mercury was the god of eloquence, inspiring all the orators, and giving them the power to hold the multitude spell-bound. The statue of Mercury always represented him with a small, light body, a very large head, stooping shoulders, projecting neck and exceedingly prominent though sharp and ugly physiognomy. From this fact we have a clear index to the physique of Paul, a small, ugly man, with a head so large as to appear out of proportion to his body, though chock full of well-balanced brain, flashing from his homely face preternatural intelligence. The gates of ancient cities were the great public resorts. Hence the temple of Jupiter stood immediately in front of the gate, when the multitude all leaped to the conclusion that Paul and Barnabas are gods because of the miraculous healing. The priest of Jupiter proceeds at once to bring oxen for sacrifices and bouquets to adorn the apostles, like nowadays

they still bring them into the churches for the preachers. [Lord, save us from idolatry. I always have them removed from the pulpit lest I knock them off and break the vessel containing them.] Paul and Barnabas have all they can possibly do to restrain them from offering sacrifices to them and worshipping them in the name of Jupiter and Mercury.

PAUL'S MARTYRDOM.

19, 20. Behold the fickle caprice of frail mortality, which has been verified in all ages and nations! Now they are all clamorous to worship the apostles for gods. In one short hour they are all clamorous for their blood, and actually stone Paul! Millions, besides Paul, have passed through this same ordeal. The very people who applaud you to the skies and worship you for a god, will cast you away and leave you to die without a friend to soothe your dying brow; yea, they will sign your death-warrant, and then will kill you. Vain is human patronage! You are a king to-day and a beggar to-morrow, without a friend beneath the skies. Take heed and fly to God, who never changes. He is your Friend, "the same yesterday, to-day, and forever!" While Paul's mangled and bleeding body lies under the rock-pile, his spirit enjoys a visit to Paradise (2 Cor. 12), there seeing and hearing things too glorious for mortal utterance, not as E. V. says, "unlawful to tell," but impossible. We need heavenly language to describe heavenly glories.

20, 21. Now the sorrowing Nazarenes gather around their murdered brother to bury him. To their joyful surprise, he jumps out of the rock-pile with a big shout, and walks with Barnabas to his next appoint-

ment at Derbe. Cheered with God's blessing on their labors, and witnessing many conversions, they come right back to Lystra, where they had killed Paul. Do you think you could have come back and give them a chance to kill you again?

22. "Establishing the souls of the disciples, and exhorting them to abide in the faith, and that through many tribulations it behooveth us to enter into the kingdom of God." Many of Paul's meetings were entirely on the sanctification line, making no converts, but establishing the saints. "Kingdom of God" here has its final sense of the heavenly state.

23. "Electing unto them elders in every church." Here is another case where the E. V. inserts "ordaining" in order to sustain the authority of the Episcopal Church, of which the translators were members, there being no such a revelation in the Greek. The word translated "ordain" is *cheirotoneoo*, from *cheir*, "the hand," and *toneoo*, "reach forth"; hence it simply means that they elected the elders by a vote in reaching up the hand. Doubtless they did gather around them, lay hands on them, and pray for them, thus commending them to God to use them in their offices as conservators of the general interest of the church, but there is no mention of it. The ecclesiastical ordination, of which so much is made in the popular churches, is utterly unknown in the New Testament. When the Holy Ghost had called out the saints for some special work, they fasted and prayed for them with the imposition of hands, thus consecrating them to their work, and that is all you can find in the New Testament having the similitude of ordination, which has been so

woefully corrupted and perverted by the fallen ecclesiasticisms.

24-28. Now the apostles take a circuitous route through Pisidia, Pamphylia and Italia, arriving back at Syrian Antioch, whence they set out on this great evangelistic tour. Convening the church, they are received with delight by all the saints, who are spellbound and electrified by their rehearsals of the mighty works of God through their humble instrumentality in the various heathen lands of their long and perilous peregrinations.

CHAPTER XV.

THE JERUSALEM COUNCIL.

In the Apostolic age, as at the present day, only a minority even of the preachers, who were many, had clear and cloudless light on the pure and immaterial spirituality of the gracious economy. While the apostles, their evangelistic comrades and many others were walking in cloudless, spiritual day, they prudentially waived the prominence of all non-essential though innocent temporalities, incidentally appertaining to the visible church. While in Jerusalem they let the Jewish Christians go ahead with bloody sacrifices and everything their consciences demanded under the law of Moses, as they knew interdiction in those matters would jostle many of their Jewish converts to the Christhood of Jesus; for the same reason they utterly ignored everything appertaining to the Mosaic dispensation among the Gentiles. Consequently preachers coming down from Judea into Syria had greatly

disturbed them by persistent effort to foist on them the Mosaic law. Of course, Paul and Barnabas, in the clear light of the pure spirituality of the gospel, courageously withstood these Jewish preachers, and defended the Gentile Christians against all encroachments on their free gospel rights and privileges. Consequently, the church at Antioch, the Gentile metropolis, representative of the Gentile wing of Christendom, resolved to settle the matter by sending delegates along with Paul and Barnabas to Jerusalem to submit this vexed question to the apostles and elders.

1–8. Peter certifies before the council that this question had been settled by the heavenly vision at Joppa and the descension of the Holy Ghost on the Gentiles at Cæsarea, seven years ago, none of whom had ever received any of the Jewish ordinances, thus God Himself clearly confirming his acceptance of them, precisely as He had the Jews on the day of Pentecost.

9. “And put no difference between us and them, purifying their hearts by faith.” This Scripture settles forever the fact that the hearts of the apostles on the day of Pentecost were purified by faith, in order to be filled with the Holy Ghost. It also settles the matter beyond the possibility of cavil that the plan of salvation is the very same for Jew and Gentile, at Jerusalem and in the uttermost parts of the earth. All hearts must be purified by faith after conversion, as in case of the apostles, and then filled with the Holy Ghost.

10, 11. Here Peter pleads with them to put no yoke on the necks of the disciples, whether Gentiles or

Jews, assuring them that all are saved by the free grace of God through faith, without works, legal obedience or ritual ceremonies. Of course, true saving faith is in its very nature always obedient, yet the faith is the only condition of salvation, and not the obedience, which would involve the popish heresy of salvation by works. We constantly have this trouble with the holiness people. After the Omnipotent Savior has broken from our necks every yoke sin and Satan ever put on us, oh! how we are tempted to let good people put yokes on us, or even with our own hands to put them on our necks again. "If the Son shall make you free you shall be free indeed" (John 8: 34). Jesus wants to make you free as angels and keep you free forever. Beware that you do not take a yoke of bondage.

13. Now James, the brother of our Lord and pastor of the Apostolic church at Jerusalem, rises after Peter and proceeds, delivering a number of focalized statements, which speak volumes appertaining to the gospel, church and human destiny.

14. "Simeon hath expounded how God in the first place interposed to take a people from the Gentiles in his name." It is a great mistake to suppose that the gospel is to save the world. They will not have it, though it is free for them. This old fallen world is like a ship in mid-ocean, unseaworthy, irreparable and destined to founder; while the gospel is the lifeboat, not to save the old wrecking ship going down with her drunken crew and frolicking passengers, but to rescue every earnest fugitive, who will leave the ship, with all his fortunes to sink to the bottom of the ocean, escape for life, get aboard the old ship of Zion

and sail away for glory. Here you see from James's statement that the work of the gospel is simply "to take from the nations a people in his name," *i. e.*, the elect, as none others will receive the gospel.

15. "To this correspond the words of the prophets, as has been written:

16. "After these things I will return and build again the dynasty of David which has fallen into decay, and will build again the ruins of the same and set it up" (Amos 9: 11, 12). James quotes this prophecy in the Jerusalem council, of course giving it full New Testament indorsement, plainly and positively stating that our Savior will return to the earth after we shall have preached the gospel to every nation, thus calling out the elect and getting the Bride ready for the return of her Divine Spouse. James here positively certifies, in harmony with the old prophets, that, after we have preached the gospel to every nation, our glorified Savior will return to the earth and restore again the temporal kingdom of David, which at that time was in dilapidation and so continues to the present day. "Tabernacle," E. V., is *skeenee* in the original, and means dynasty, or the royal line of David. [See Robinson's New Testament Greek Dictionary.] David's kingdom was not human, but divine, *i. e.*, the theocracy extended down on the earth, but centralized in heaven, on which our Lord was crowned when He ascended (Acts 2: 30), the lineal heir of David, and which He will encumber till His Father shall make all of His enemies on the earth, *i. e.*, royal rivals, political and ecclesiastical, His "footstool" (Acts 2: 35). Then He will return according to these prophecies of both Testaments, restoring the

interregnum of David's kingdom on the earth and extending it throughout the inhabitable globe, Himself crowned King of kings and Lord of lords to reign forever.

17. "In order that the remainders of men may seek out the Lord, even all the Gentiles, on whom my name has been called, upon the same, saith the Lord, who doeth all things known from the beginning." Here we see the great and glorious harvest of souls, all saved during the preceding dark ages of Satan's reign, being but the "first fruits" adumbratory of the glorious millennial harvest when our Lord returns. This is quite feasible, when we remember that the unsavable millions will fall in the great tribulation (Dan. 7: 9; Acts 3: 23; Rev. 11:18) and Satan will be cast out (Rev. 20: 2). Consequently with no devils on the earth to hold them back, millions of transfigured saints, moving with the velocity of lightning, will return with the glorified Savior to preach the gospel to "the remainders of peoples" who have survived the great tribulation, because God knows they will not reject the salvation of His Son in the absence of the devil on the earth. No wonder they will "seek out the Lord," *i. e.*, seek Him effectually till they find Him, and all get saved. That is the good time coming, "when a nation shall be born in a day." Do you believe in second probation? We are all living in a second probation, which supervened on the inauguration of the redemptive scheme after the Fall, the first probation having been forfeited in the Fall. The same probation in which we live will continue through the millennium down to the end of the mediatorial reign (1 Cor. 15: 24-28), *i. e.*, to the end of time, when

our glorified Savior, having wound up His mediatorial reign in the final judgment, will surrender up the kingdom to the Father. A materialistic heresy, teaching a future probation for the wicked, is going abroad, but flatly contradictory of the inspired Word. Satan propagates heresies on all lines of truth, to cover it up so the people will not see it and be saved. Some of the devil's heresies along these problems we are now discussing are so occult that none but spiritually-illuminated eyes will detect them.

19. "Therefore I judge that we trouble not those from the Gentiles turning unto God,

20. "But to command them to abstain from things offered to idols, from fornication, strangulation, and blood." We see here that the Jerusalem council of apostles and elders, *i. e.*, the highest tribunal this side of heaven, eliminated everything out of the gospel dispensation but pure spirituality; nothing but entire sanctification saves people from idolatry. Israel carried their idols in all their wilderness peregrinations. Modern churches are full of idolatry, worshiping water-gods, day-gods, creed-gods, and sect-gods and many others. Thorough sanctification is the only remedy for idolatry. Why is fornication here specified alone among all the vulgar vices? It is because if you would be a member of the bridehood you must get married to the Lord Jesus Christ, thus forever discarding all other lovers, delighted with Jesus only, your Savior, Husband, Friend. This spiritual wedlock takes place in entire sanctification. Why is the blood specified? Because we are redeemed and sanctified by the blood of Jesus, of which all the blood in the world is symbolic. Hence in our abstinence from eating the blood

and thus brutalizing it, we are constantly to realize the great fundamental truth that we are saved by the blood, and go shouting night and day,

“The blood, the blood is all my plea;
Hallelujah! it cleanseth me.”

Oh, the transcendent wisdom and the fundamental truth flashing out from this Jerusalem council, revelatory of the pure spirituality of the gracious economy, unencumbered by ecclesiastical rites, ceremonies and institutions! The work of the gospel herald is to run to the ends of the earth and cry, “Behold the Lamb of God that taketh away the sin of the world.” We have nothing to do but preach Jesus and get people saved.

21. “For Moses from ancient generations has those preaching him in every city, being read every Sabbath in the synagogues.” At that time the Jews had synagogues in all the prominent cities of the known world. Those apostles expected to fulfill this commission and remain on the earth till the gospel was preached to every nation and actually hail their descending Lord, and in the transfiguration glory fly up to meet Him in the air. Hence that wonderful flying artillery scheme, utterly disencumbered of all human ecclesiasticism and local church machinery, running to the ends of the earth preaching the gospel to every nation, calling out the elect, and thus with all possible expedition preparing the world for their Lord’s return on the throne of His glory, to revive and establish the theocracy of King David in all the earth, thus bringing the Jews again to the front, the custodians of the universal Millennial Kingdom, for which they recognize the

universal prevalence of the Jewish theocracy, as at that time adumbratory and preparatory. They had on them the true spirit of prophecy, but little dreaming of the long rolling centuries destined to intervene before the glorious fulfillment, the day of His coming being known to the Father only.

22–29. The decrees proposed by James, their presiding bishop, receive a unanimous vote of the apostles, elders and brethren. In view of securing for the decrees all possible endorsement and availability, they appoint Judas and Silas, both of them prophets, eminent for their wisdom and piety, to accompany Paul and Silas, along with the Syrian delegation, back to Antioch, bearing the decrees adjudicated by the unanimity of the brotherhood. It was specified in the council that Judas and Silas should, *viva voce*, proclaim and enforce among the churches the same truths specified in the written decrees, thus corroborating Paul and Barnabas, by their verbal testimony, to the transaction of the Jerusalem council.

30–33. Great is the delectation thrilling all of the Gentile churches upon the reading of the decrees, corroborated by the faithful testimonies and fervent exhortations of Judas and Silas, thus abundantly corroborating and impregably fortifying the glorious doctrine of free grace already preached by Paul and Barnabas. If the church had remained true to these apostolical decrees, the world would have been evangelized and the millennium in all its glory girdled the globe with “holiness to the Lord” long centuries ago. What a pity the New Testament church, in violation of these decrees, ever apostatized and so burdened herself with material ecclesiasticisms that to her inefface-

able shame, she has not yet verified the commission, which should have been done in the Apostolic age (Matt. 16: 28 and 24: 34).

Verse 34 is an interpolation; nothing of it in the original. Because Silas became the companion of Paul, some transcriber concluded that he did not go back to Jerusalem with Judas to make his report, but remained with Paul. This is conjecture. He had plenty of time to go back to Jerusalem with Judas and make his report to the apostles and return before Paul went off on his next tour.

DISRUPTION AND FINAL SEPARATION OF BARNABAS AND PAUL.

35-39. The Greek word for "contention" is paroxysm, which now means an earthquake shock, which, you see, has a superlative signification. Paul and Barnabas were both sanctified wholly, and filled with the Holy Ghost. Perfect love is the bravest thing in the world; full salvation makes you positive enough to die in your tracks, when you know you are right. Paul and Barnabas were both right in this matter, and yet diametrically opposite. Consequently, there was no chance but to separate. Mark was merely incidental to the paroxysm. Paul was right in refusing to take him, because he had retreated from the field during the former campaign. Barnabas was right in sympathizing with his young, cowardly nephew (Col. 4: 10), and giving him another chance, which proved a success, so that Mark made an efficient preacher, and actually wrote the gospel of our Lord, and finally sealed his faith with his blood in Alexandria, Egypt. Paul appreciated him, and afterward called him to his

work. The simple solution of the matter is, God was in the transaction. Paul had started out the junior preacher, with Barnabas, and actually revolutionized the ticket, and come to the front. Barnabas was an able leader, and Paul now more so. Hence it was a waste of ammunition for them longer to go together. It is now high time for each one to lead an evangelistic party the balance of his life. Here the curtain falls over Barnabas, that great and good man, and we never hear of him afterward. Doubtless, like his apostolical comrades, he lived a hero and died a martyr. The simple reason why we hear no more of him is because Luke, the historian, no longer accompanied him to write up his history, but went with Paul, though he is too modest even to tell us so, simply specifying that Mark went with Barnabas, and Silas with Paul.

41, 42. Henceforth this inspired history all focalizes around Paul, who now, with Silas and Luke, travels through Syria and Cilicia (his native land) "establishing the churches." In former years they had organized many churches, *i. e.*, little holiness bands, in those great heathen countries. On this tour there is no mention of a single convert, the time, everywhere, being devoted to the establishment of the saints, *i. e.*, getting them sanctified and teaching them the Word of the Lord. We find in this inspired history that Paul took great tours, traveling through vast regions, devoting all of his time to the work of sanctifying and edifying the churches.

CHAPTER XVI.

TIMOTHY ENTERS THE MINISTRY.

1-3. God gave Paul Timothy at Lystra, where they stoned him,—a memorable fact, as Timothy was his favorite preacher throughout all his ministry, and, of course, God's greatest blessing to him, though received at the place where they stoned him, thus reminding us that calamities are but blessings in disguise, and that where the devil fights hardest God gives us the brightest victory. Timothy has a wonderful record, involving doubt as to his ever having lost his infantile justification, owing to the invaluable blessing of his godly mother Eunice and grandmother Lois, who from his infancy had taught him "the Holy Scriptures, which made him wise unto salvation." Hence we have no record of his conversion, doubtless lost sight of in his early childhood. Here we see a significant fact that, while Paul everywhere defended the Gentile converts against the imperious demand of the Jews to impose on them the Mosaic ordinances, here he circumcised Timothy simply to gratify the Jews, so that he would be the more useful among them, illustrating his favorite maxim, "All things to all men, that he may save some." We should be perfectly limber on all questions of church rites and ceremonies, to receive them or forego them pursuant to the glory of God through our humble instrumentality, led by the Spirit.

4. In their evangelistic peregrinations, to the unutterable delight and edification of the Gentile converts, they everywhere read to the churches the apostolical

decrees, liberating them from all the burdens of ecclesiasticism and conferring on them all the privileges of free grace anticipatory of heavenly glory.

5. This proclamation of universal Gentile freedom from all burdens of Jewish ritualism, gives a universal impetus to the gospel church throughout the Gentile world.

PAUL'S CALL TO EUROPE.

We Americans are all of European extraction. Hence this was really the evangelization of our ancestors.

6. We find here Paul again travels through Galatia and Phrygia, where he had preached the gospel about A. D. 35-38, during his stay at Tarsus, whither he was sent by the brethren at Jerusalem to save his life. "Being forbidden by the Holy Ghost to speak the word in Asia." This was from the simple reason that God wanted him now to leave Asia, where he had spent all his life, go and establish the gospel in Europe.

7. Here we see the tardiness of the human will to respond to the Holy Ghost, and at the same time a reluctance on the part of Paul, Silas, Timothy and Luke to leave Asia, their nativity, and embark on the sea for a country they had never seen. Bithynia is back towards the interior, hence we see their indisposition to go directly to the sea, and consequently an effort on their part to turn east and evangelize those Asiatic states. Here we see the identity of the Holy Ghost and the Spirit of Jesus, as they are synonymous in verses six and seven.

8. Mysia borders the Ægean Sea, lying between Asia and Europe, Troas, the capital on the sea-shore,

occupying the site of old Troy, so memorable in Homer's "Iliad."

9. Here God settles all controversy as to leaving Asia by giving Paul a night vision, in which he saw a Macedonian man standing on a European mountain far away beyond the western sea, and heard him calling, "Having come over into Macedonia, help us."

10. This clear and unmistakable open vision, both seen and heard, sweeps away all defalcation as to their evangelistic call to preach the gospel in Europe. For this reason, Christian Europe and America are the spiritual children of Paul. No sooner is the vision seen, and the Macedonian voice heard ringing over the sea, than they all prepare for an immediate embarkation.

11. Samothracia is a large island far up near the northern coast of the Ægean Sea, while Neapolis is in Thrace on the European shore, whither the evangelistic quartet disembark.

12. Traveling on foot twelve miles to Philippi, the capital and metropolis of Macedonia, the most northern province in Greece. It is a Roman colony and a free city, ruled by Roman magistrates.

13. These four Asiatic strangers, in their Oriental costume, quite a spectacle in a European city, render themselves still more conspicuous preaching daily on the street. Being native Jews both by race and religion, they everywhere hunt their consanguinity, finding a small synagogue down on the bank of the river Strymon. They resort thither on the Jewish Sabbath and enjoy the service conducted by the women.

14. Lydia, who worshiped God, a pious Jewess, preaching in that synagogue, is converted to the Christhood of Jesus. All the facts of this brief history involve the conclusion that she was a saved woman, knowing experimentally the God of Abraham and Moses, and there faithfully preaching the gospel in the Jewish dispensation, like the saints of all by-gone ages trusting the prophetic Christ. Hence she only needed conversion to the historic Christ, *i. e.*, the Christhood of Jesus the Nazarene, whom Paul preached. We Americans and Europeans are the wrong people to depreciate and much less antagonize woman's ministry when we see here that our gospel came that way. Here was a Jewish synagogue conducted by women [perhaps in the absence of suitable men]. It was free for men as well as women. Hence Paul and his comrades there found an open door to preach the gospel, with results so unlike the awful antagonism they generally met in synagogues conducted by men, as these godly women hailed the gospel as a feast and rejoice in the glad news that the Christ of prophecy has already come in the person of Jesus, whom Paul preached.

15. Hence Lydia the preacher and her family, having joyfully confessed Jesus their Savior in baptism, open wide their doors and welcome these four evangelists to make their house their home.

16–18. A fortune-telling female slave, who brought much money to her owners by her Satanic incantations, continues to follow these evangelists day by day, incessantly crying after them, "These men are servants of the most high God, who proclaim unto us the way of salvation!" Of course, her incessant clamor was seri-

ously impedimental to the intelligent audibility of their street preaching in their daily peregrinations. Ere long forbearance has ceased to be a virtue, and Paul, utterly worn out with her clamor, turns and speaks to the demon of vaticination dwelling in her, and bids him to come out of her. Hence that very hour the demon evacuated the damsel, responsive to the mandate of Paul. This is demonstrative proof of demoniacal possession and supernatural revelation at the present day. Satan, in all ages, has been permitted to demonstrate his personality, thus refuting the infidel dogma of no personal devil, which always proves the antecedent of denying the existence of a personal God. In ancient sorcery, mediæval witchcraft and modern spiritualism, Christian science, hypnotism, *et cetera*, we have in all ages the demonstration of demoniacal possessions. It is as true and real to-day as in any preceding age. Here you see that the power of vaticination, on the part of this damsel, appertained altogether to this familiar spirit which dwelt in her. Paul did not speak to the damsel, but to the spirit, when he ordered him to come out of her. Hence we see the demon occupied her distinct from and independent of her own human spirit, which throws clear light on all the supernatural incantations of modern spiritualism. They actually possess and hold communion with disembodied demons which throng the air.

19-24. After the demon has evacuated the damsel, she has no more power to tell fortunes and practice divination than any other person. Consequently, her owners, seeing that they can get no more money for her fortune-telling, fly with an awful rage against Paul, arouse the rabble, stirring up their European

prejudices against these Asiatic intruders, exciting to their very utmost Gentile prejudices against these impudent and meddlesome Jews, accusing them of infringing upon their rights and privileges as Roman citizens. They so manipulate the uncouth rabble as to raise a general uproar against the apostles, maneuvering to deceive the Roman magistrates and precipitate them into a premature and illegal verdict, even foregoing the very form of a trial, so that they simply command the lictors to strip and beat them with their cruel rods pursuant to the Roman custom.

24-26. To put a final quietus to all the trouble, they cast Paul and Silas into the deep, dark dungeon of their cruel, filthy old prison, with their lacerated, bleeding backs down on the cold, stone floor, and their feet raised up and wedged fast in great blocks of wood, thus precluding all possibility of escape. If you had been in their place, would you not have concluded that you were mistaken as to the call of God to that place? Paul and Silas, while the hours glide away, tell their experiences, pray to God, get very happy and continue to sing uproariously the praises of God, arresting the attention and astonishing the suffering inmates of those gloomy dungeons, utterly unaccustomed to hear songs of joy. At midnight God answers their prayer with the earthquake shock, disrupting the deep foundations of the prison, snapping all the bars and bolts, and slamming back the ponderous iron doors against the massive stone walls like claps of thunder.

27-34. The awakened and panic-stricken jailer, knowing that cruel Roman law will require his life as substitute for the fugitive prisoner, in the absence of Bible light on suicide, and with the noble examples of

Cicero, the prince of Roman authors, and Cato, the champion Roman statesman, and many other mighty men who had preceded him in suicide, resolved at once to add his name to the honored catalogue. Through the wide-open doors Paul sees him in the act of killing himself, fortunately in time to save his life. This heathen jailer was a wicked, ungodly, ignorant man, acquiescent in the clamor of the roaring mob, and the verdict of the cruel magistrates ; he looked upon Paul and Silas as black with crime, notwithstanding their street preaching had rung in his ears and left upon his memory their attitude as the avowed heralds of the most high God. The awful earthquake and the utter indisposition of the apostles to escape now send a lightning bolt of conviction to the bottom of his heart, precipitating him into a radical, true and hearty repentance, putting him on believing ground as a penitent sinner, where he has nothing to do but receive justification by faith. Therefore Paul commands him, "Believe on the Lord Jesus, and thou and thy family shall be saved." Here you see clearly and unequivocally that faith is the only condition necessary to the justification of a sinner, the exercise of this faith being utterly impossible till he gets on believing ground, which can only be reached by a genuine repentance wrought in the heart by the Holy Ghost. Here we see that Paul assures the jailer that not only himself but his family shall be saved on condition of his faith. Parents, take courage, if you are truly faithful to God ; here is a promise for the salvation of your families. It does not follow that they will be saved without personal faith, which God in due time will confer on them,

pursuant to your faith. Now the jailer is converted and baptized that very hour, along with his family.

34. "And leading them into his house he placed a table by them and rejoiced all over the house, believing in God." Here we see that the jailer, having received a glorious old-style jumping conversion, leaped round all over the house, shouting uproariously, while Paul and Silas sat at the table enjoying his kind hospitality, feeling much refreshed and relieved physically, because the jailer had not only diligently washed away the clotted blood from the gashes of their lacerated backs, thus expediting convalescence, but has kindly supplied them with a sumptuous meal, which they much needed. The earthquake, the miraculous excarceration of the prisoners and the conversion of the jailer, borne on rumor's flying pinion, reaches the magistrates, so alarming them that they send the lictors who would thrash them, to request Paul and Silas to depart immediately. This they refuse to do till the magistrates come in person and take them out, which they do, now trembling with fear, because of their notification that Paul is a Roman citizen, and they are liable to prosecution, dethronement, and punishment for their illegal flagellation of a Roman citizen, amid the impetuosity of the cruel mob. Hence alarmed and deeply penitent for their illegal and precipitant cruelty to the apostles, taking them out of prison with their own hands, they beg them to depart from the city.

40. Paul and Silas now come to the house of Lydia, where they find Timothy and Luke, who, along with the few disciples converted in the woman's meeting, have spent a night of agonizing prayer and solitude,

and now are much delighted to receive them and hear all the good news.

CHAPTER XVII.

1. The four evangelists bid adieu to the sorrowing saints at the house of Lydia, travel southward, thirty-three miles to Amphipolis, where they do not tarry because there is no Jewish synagogue. Judgment begins at the house of God. Hence they give the preference to the Jews constituting the popular church of their day, always preaching to them first, thus making their start in every city. So the four pedestrians travel on south thirty miles to Apollonia, which they pass for the above reason, arriving at Thessalonica, thirty-seven miles farther south, one hundred from Philippi, where they find a Jewish synagogue.

2, 3. They spend three weeks preaching on the streets and in the houses, and in the synagogue on the Sabbath, Paul showing up clearly from the Scriptures that Jesus the Nazarene is the Christ of Israel, the Shiloh of prophecy and the Savior of the world. Quite a host of both Jews and Greeks, including many prominent and influential men and women, are gloriously converted and the work is moving triumphantly.

5-9. Meanwhile the unbelieving Jews, mad and jealous of the Gentiles, run round and stir up the uncouth rabble, assault the house of Jason where the apostles were lodging, aiming to kill them, but the Lord having hidden them so they can not find them, they drag out Jason and certain brethren before the rulers of the city, the mob roaring aloud, "These

men who have turned the world upside down have come here also, whom Jason has received." Frequently Satan accidentally tells the truth, as he did in this case. God made the world right side up; the devil turned it over in the Fall, so it has ever since been wrong side up. Therefore the work of the gospel is "to turn the world upside down," which is the only way to get it again right side up. "All these act contrary to the decrees of Cæsar, saying that there is another king, *i. e.*, Jesus." Read Paul's letters to the Thessalonians, and you find them full of the Lord's glorious coming again to reign in righteousness. This is the reason they charged the apostle with preaching that Jesus is King, because he not only preached Jesus the Christ, the Savior of the world, but our glorious coming King. "Receiving satisfaction from Jason and the rest, they released them," *i. e.*, when Jason and the other brethren whom they had seized satisfied them that they did not have the apostles in their possession nor know where they were, then they released them.

10–13. Now leaving Timothy at Thessalonica to continue the meeting, Paul, Silas and Luke continue their journey southward, fifty-seven miles to Berea, also a prominent city, where there is a synagogue of the Jews. Paul invariably began his labors in the Jewish synagogues, always succeeding in the conversion of some of the members to the Christhood of Jesus, and thus dividing the church unless, by the grace of God, he succeeded in capturing it all, as in case of the large synagogue at Berea and the small one at Philippi. They have a glorious time at Berea, where the church unanimously fall in with Paul, re-

ceiving with delight his powerful preaching and irresistible prophetic proofs of the Christhood of Jesus. We hear a universal hue and cry against the holiness people for dividing the churches. That has been the case in all ages and will continue till Satan is cast out and the millennium ushers in. Jesus said: "I came not to send peace on earth, but division." When Satan has a church [and he has many], there is no chance to save the people without separating them from the devil, and thus creating division. The hackneyed clamor, "no division," just simply means for the devil to have them all. When we can do like Paul at Berea and Philippi,—get all to receive our Christ in conversion and sanctification,—then of course there is no division; but if we can not save all, let us do our best and save some, not letting the devil have all to avoid division, but rescuing every one we can. A wealthy Methodist congregation in a Southern city, early in the holiness movement, having erected a very costly church edifice, secured your humble servant to hold the first protracted meeting in it, having arranged with Sam Jones to immediately precede me with a number of lectures for the financial relief of the building. Brother Jones finished his work one evening and I began the next. Before the departure of Brother Jones, the official magnates wait on him, interviewing him with reference to the coming evangelist. "Brother Jones, tell us what you know about that man Godbey? Is he not one of those holiness fellows? We are awfully afraid he will split the church." Brother Jones responds, "Brethren, if you have any idea he can split it, by all means have him come, stand by him and help him. Surely, the only

hope for this old dead church is to split a piece off of it and take it to heaven; otherwise the devil will get it all. My great fear is that it is too far gone already, the devil's gum-log, and Godbey can't split it." "The devil is the god of this world" (2 Cor. 4: 4), with all of its fallen churches. Precisely as the apostles went about splitting the fallen Jewish churches; Luther, the Catholic churches; and Wesley, the Episcopal churches, so have the true preachers of the gospel in all ages been enabled, by the grace of God, to divide savable souls from the dead, worldly churches, get them saved and take them to heaven. It is only Satan's dead-beats that produce no divisions. The only hope of the world consists in plucking people out of the devil's black grip, whether in the wicked rabble or the fallen churches, thus producing divisions, separating them from the devil to God, and taking them to heaven. Though Paul got the whole Jewish church at Berea, leaving none for the devil to stir up a row, yet he sent them from Thessalonica to run them away from Berea.

14. Timothy had remained back at Thessalonica; now arriving at Berea, he joins Silas, left by Paul in the prosecution of the work in Berea.

15. Now the brethren escort Paul in his journey southward all the way to Athens, the great metropolis of Greece, enjoying Roman freedom and the brightest light of civilization and education, poetry, oratory, philosophy and the fine arts beneath the skies. How significant that when Paul had to run for his life, the brethren sedulously hiding and escorting him away to save his head from the persecutor's axe, he could leave Timothy and Silas to finish up the work he had begun,

though they preached precisely what he did. This was simply because, while those young preachers testified and preached the very same doctrines and experience of Paul, they were incompetent to hit hard licks and stir the devil like Paul. Hence they would run him off and let them stay. I used to carry with me two or three boy preachers, helpers in the evangelistic work. When the mobs got after me, they never bothered them.

PAUL AT ATHENS.

16-33. While Timothy and Silas prosecute the work in the upper country, Paul and Luke spend the time at Athens, the world's grand emporium of science, literature, philosophy, and idolatry. While he preaches in the forum all the week and in the synagogue on the Sabbath, his very soul is stirred within him, in contemplation of the city crammed full of idolatry. The scene of those majestic marble temples to Jupiter, Minerva, Theseus, Hercules, Bacchus, Niobe and other divinities thrilled me with curiosity, admiration and edification three years ago, after the roll of eighteen hundred years, so many having perished, been spoliated and transported. What must have been the scene in Paul's day when the city was at the acme of her magnificence and the Grecian gods at the zenith of their glory! Ever and anon he is confronted in the Forum by the Epicurean and Stoic philosophers, the latter absolute fatalists, teaching that even the gods as well as all people were subject to inexorable fate, and the former downright materialists, denying all spirituality. Because Paul preached Jesus and the resurrection, to them utter

novelties, they pronounced him “an expositor of strange demons.” This word tells the dark secret that heathen nations always have and this day worship demons, Satan being the god of this world and the air thronged with demons, the idolatrous millions and even the fallen churches drifting away into demoniacal worship.

19. They now lead Paul up to the summit of the Areopagus, that he may stand before that grave assembly of philosophers, orators, poets, statesmen, warriors and sages, recognized by the people as the legitimate custodians of all truth and proper arbiters of every new doctrine, or new religion which might be introduced. When I was there I climbed Mars’ Hill, that I might stand in the footprints of Paul when he addressed the most cultured congregation ever assembled beneath the skies.

22. Paul standing in the midst of the Areopagus, said: “Athenian men, I perceive that in all things you are very religious,” not, as E. V. says, “too superstitious,” in which case they would have skedaddled him in a hurry.

23. “For going through and seeing your devotions [*i. e.*, temples, shrines, altars and statues], I also found an altar on which was superscribed, ‘To the Unknown God.’ Therefore, whom you ignorantly worship, him declare I unto you.” Wonderfully shrewdly did Paul, in this way, approach and touch the sympathies of his highly-cultured audience. No other city on the globe, at that time, was so adorned with the most beautiful and innumerable marble statues, altars, shrines and temples, erected to all the gods with whom they had become acquainted in the

universal conquest of the Greeks under Alexander the Great, yet, after all, they were fearful that there might be a god somewhere with whom they had no acquaintance. Hence, profoundly solicitous to secure His favor, they had even built a temple and super-scribed on it, "To the Unknown God," and were thus worshiping him, though they knew neither his name nor his attributes. At this point Paul very adroitly approaches them, certifying boldly to them that he was acquainted with their "Unknown God," whom they had honored with a temple, and were ignorantly worshiping. Hence he commands their sympathies and appreciative audience while he preaches to them their own "Unknown God."

26. "And of one [*i. e.*, one man, Adam; "blood," as in E. V., not in the original] he made every race of men to dwell upon the whole face of the earth." Having first expounded to them the God of Providence, filling the world with His benefactions, he astounds them by certifying that He can not be represented by gold, silver or any artistic display, neither does He want a temple to dwell in, thus casting a dark shadow of depreciation over all the wonderful works of art which filled their city with idolatrous worship; proceeding on from an exposition of Providence, delineating the august majesty of the divine administration culminating in the final judgment, for which He proposes to prepare all nations by righteousness purchased for them by His Son, whom He has raised from the dead, thus giving inspiration and gracious possibility to the faith of all the people in the world preparatory to the momentous responsibilities of the final judgment, when all the world must stand before the

tribunal of that "Unknown God" and give an account of all the deeds done in the body, whether good or evil. We need not wonder that these profound philosophers revolted at the very mention of the resurrection of the dead, as they had no revelation, and discarded all Jewish miracles as mere superstition. Of course, they were stunned and disgusted at the irreconcilably unphilosophical doctrine of the resurrection. Though Paul approached them so judiciously and favorably, he was forced, finally, to alienate them, thus making the worst failure of his ministry at the world's literary and philosophical metropolis, illustrating the significant fact that unsanctified learning is always a citadel of Satanic power inimical to God, and sending many smart folks down to hell. The policy of popular churches in educating heathens before they convert them is wrong, as educated people are only the more difficult to save. The true policy is to go for nothing but salvation, until you get them saved, and educate them afterward. It is easier to convert a hundred illiterate, ignorant people than one highly-cultured infidel, as knowledge is a citadel of power, and with the unsaved always occupied by the devil. This accounts for Paul's failure at Athens, not making converts enough to organize a church. When I was there my guide showed me the superscription of Dionysius on the very wall of the Areopagus, stating that that was a part of the wall of a church edifice that bore his name, some inferring that this Dionysius, the Areopagite, went on and built up a church at Athens. It is more than likely that the church was organized and the edifice built in some after age and named for Dio-

nysius, the Pauline convert, as there were no church edifices built in the Apostolic churches until A. D. 150.

CHAPTER XVIII.

1. After Paul's rejection by the grave council of the Areopagus, leaving Athens, he travelled on southwest eighty miles to the beautiful and magnificent city of Corinth, standing on a rich plain immediately south of the Isthmus of Corinth, separating the Ægean Sea on the east from the Ionian Sea on the west, thus giving the city access through these two seas to the commerce of the world. Consequently, Corinth was the great commercial emporium, not only of Greece but Eastern Europe, becoming immensely wealthy, and at the same time adorned with magnificent temples to the Grecian gods, in splendor and majesty second only to Athens. Corinth was also a grand emporium of Grecian learning. When I was there in 1895, the old site was a great wheat-field, except a small dirty village hugging the base of the Acrocorinthus, New Corinth on the railroad, three miles distant on the Ionian Sea, containing about five thousand, and rapidly growing. Paul was evidently much discouraged over his failure at Athens, rejected by the council of the Areopagus, even though he quoted their own poets, Aratus of Tarsus and Cleanthus of Troas. Paul's condemnation of the splendid, gorgeous and universal idolatry of Athens, along with his advocacy of the purely spiritual worship of the true God, and especially his doctrine of the resurrection of the dead, utterly disgusted the profound

philosophy of the cultured Athenians. Now how much better will it be at Corinth, almost the peer of Athens in the artistic display, intellectual and polytheistic idolatry? Therefore he goes back to his old trade of manufacturing tents out of goat's hair—a very lucrative employment in the great East, where millions spend all their lives in tents.

2, 3. Fortunately Aquila and Priscilla, devout Jews, driven from Rome by the Emperor Claudius, also experts in tent building, fall in with him, becoming his first converts to the Christhood of Jesus and sweeping quickly into full salvation, responding to the call of the Holy Ghost, become efficient preachers of the living Word.

4. Felicitously, there is a large synagogue of Jews at Corinth, and it is too far from Northern Greece for his persecutors to follow him. So he works all the week and preaches every Sabbath in the synagogue.

5. When Silas and Timothy arrive from the North, Paul was straightened in the Word, testifying to Jews and Greeks that "Jesus is the Christ." The meaning of that statement is simply this: he has preached till he has developed a positive issue, so that something has to break, and the prophetic eye of Paul saw what was coming, as we have described in the next verse.

6. You see the rupture long brewing and sorrowfully anticipated by Paul is bound to come: He divides the church. They drive him out of the synagogue, just like you see going on all around you this day: some receive the gospel of holiness and others reject it. So the church is divided; some go into holiness and others oppose it. Paul is fortunate.

Titius Justus, one of his converts, owns a house adjoining the synagogue, into which he invites Paul and all of the holiness people.

8. Even Crispus, the chief ruler of the synagogue, with all his family and quite a crowd, go with him.

9, 10. About this time the Lord greatly encourages Paul in a night vision. "Fear not, but speak and be not silent, because I am with thee, and no one shall attack thee to hurt thee, for I have much people in this city." Those people were yet in sin, but God saw them and knew they would be saved, and hence claimed them. When I was a poor little ignorant sinner, a very bad boy pointed a loaded gun directly at my head and tried to fire it; but it only snapped, though it had fired all right a few moments previously. God's hand was on the gun, and the devil's man could not make it shoot. He knew what I was going to be. Paul, thus encouraged by the voice of God, moved out with fresh vigor, preached eighteen months right there at Corinth, building up the largest and most wonderfully gifted church of his ministry. The church contained very many Jews and still more Gentiles, all poor people except Crispus, the chief ruler of the synagogue; Erastus, the chamberlain of the city, and Gaius, the host of Paul and the whole church.

PAUL'S TRIAL BEFORE GALLIO.

12-17. This case is really notable. When Crispus, the chief ruler of the synagogue is converted, Sosthenes succeeds him and is enthusiastic to exterminate the Pauline heresy out of the church. Consequently, he resolves to prosecute Paul before the civil tribunal and drive him out of the country. He has him ar-

rested and arraigned at the tribunal of Gallio, the Roman proconsul, under charge of teaching people to worship God contrary to the authority of the fallen Jewish church. Of course, Gallio, a heathen Roman, cares nothing about the Jewish religion, looking upon it as mere superstition, and allowing them to battle it among themselves. Therefore he simply dismissed the case out of court, like modern mayors frequently do the Salvation Army. The animosity of the Gentile multitude is thus aroused against the Jews, who have thus failed in their efforts to get Paul flogged, so they seize Sosthenes, his disappointed prosecutor, and give him a thrashing. It seems to have done him good, as we find him (1 Cor. 1: 1) associated with Paul in the evangelistic work in Asia, and even honored along with the authorship of the Epistle. It actually looks as if, after the manner of Peter Cartwright, they beat religion into him.

PAUL RETURNS TO ASIA.

18. After an absence of two years, it is important that he go round among the churches in the Gentile world. His vow at Cenchrea was Jewish and Nazaritish, signifying its expiration by clipping his hair (Num. 6: 1–14).

19. The Jewish synagogue was outside the city, as frequently.

20. He must expedite and see the churches in different countries again,

21, 22. Going down to Cæsarea, and up to Jerusalem,

23. Down to Antioch and into Syria, Phrygia and Galatia, where I trow he had established churches, *i. e.*, little holiness bands in private houses, while at

home, in Tarsus, A. D. 35-38, "establishing all the disciples." Here we see Paul take a great tour over sea and land, through many countries, and never mentions a single conversion. What is he doing? "Establishing the disciples." Is not sanctification the establishing grace? God help us to walk in the footprints of Paul, going round and round among the churches and getting them sanctified and established. John Wesley said only one in three in his day stood, for the want of establishing grace. He also said: "It is more to retain the grace of God than to receive it." Oh, how we all need stirring up along this line!

MINISTRY AND SANCTIFICATION OF APOLLOS.

Alexandria, Egypt, under the patronage of that celebrated literary and enterprising monarch, Ptolemy Philadelphus, became the greatest literary emporium on the globe during the centuries preceding Grecian pre-eminence, at the same time under the generous philanthropy of this monarch having become the rendezvous of a vast number of Jews, for whose especial benefit, calling a convention of the seventy most learned Jews of the age, he had them translate the Old Testament out of Hebrew into Greek, thus giving a grand impetus both to Greek literature and the Jewish religion in his kingdom. Amid these auspicious environments the gifted Apollo was brought up at Alexandria, Egypt, excelling in learning and pre-eminent in native eloquence, becoming not only the sensation but the wonder of the age. In the days of John the Baptist, having come from Africa to Palestine, he enjoyed the ministry of that wonderful prophet, becoming one of his brightest converts; re-

sponsive to the call of God, became a powerful preacher of the gospel under the Johanic dispensation. Gloriously regenerated and baptized under the preaching of fiery John, the greatest of all the prophets.

25. "He was instructed in the way of the Lord, and, boiling over in spirit, he continued to speak and teach clearly the things concerning Jesus, knowing only the baptism of John." God's salvation has been identical in all ages and under all dispensations, notwithstanding the didactic diversities characteristic of the progressive stages in the school of Christ from the unlettered simplicity of the Antediluvian, then the divine interventions of the Patriarchal, the glowing symbolism of the Mosaic, the burning pathos of the Johanic, the inimitable parabolic teaching of Jesus, followed by the fiery baptisms and universal evangelism of the Pentecostal, all destined to the glorious eclipse under the brilliancy, majesty, splendor and ineffable glory destined to inundate the world amid the transcendent millennial theocracy. While the gracious economy has thus exhibited a progressive panorama as to its didactic phases during the progressive ages, experimental religion, experienced in the heart by the Holy Ghost, is identical in all ages.

26. While Apollos, the most eloquent preacher in the world, having come from Africa by way of the Mediterranean to Ephesus, the metropolis of Western Asia, is holding the multitude spell-bound by his inimitable oratory, Aquila and Priscilla, an humble layman and his wife, having been wonderfully sanctified while associated with Paul in tent-making and evangelistic work in Corinth, perceive by spiritual discernment (1 Cor. 12:10) [reading the preacher like

a book] that he is yet alien to the glorious experience of Christian perfection. Therefore taking him home with them they "expounded unto him the way more perfectly," thus honored by the Holy Ghost to lead this humble brother, so wonderfully enriched with the rare gift of native eloquence, into the glorious experience of entire sanctification, thus leading him forward out of the Johanic into the Pentecostal dispensation of grace, and thus congenializing him to the grand open field of the Pauline churches.

27. Now, doubtless encouraged by Aquila and Priscilla, he proceeds at once to cross the Ægean Sea to Europe, where he is so much needed, at this time to fill the vacancy created by Paul, who has returned to Asia on a vast tour, visiting all the churches in the interest of their sanctification.

28. "For he powerfully argued down the Jews, showing conclusively by the Scriptures that Jesus is the Christ." Apollos, before his sanctification, eclipsed all by his native eloquence, electrified by his warm heart, filled with regenerating grace. Since he is sanctified, the burning pathos and Pentecostal Niagara of this mighty and abiding fiery baptism, added to his native eloquence, literally transforms the man into a cyclone of fire, bearing down everything in its wake, thus becoming a sun-burst on the gospel churches of Europe and Asia.

CHAPTER XIX.

SANCTIFICATION OF THE EPHESIAN CHURCH.

1-7. Apollos remains preaching in the great church at Corinth, the largest and most gifted of the age, the result of an eighteen months' protracted meeting held by Paul, Timothy, Silas and Luke. Happily, in the good providence of God, the great Apollos, now bright and fresh in his Beulah-land experience, arriving soon after Paul went away on that great tour visiting all of his Asiatic churches, "confirming them," *i. e.*, getting them sanctified and establishing them in the experience and life of holiness. After this long tour, "Paul having come through the upper parts [*i. e.*, those countries east of the river Hollys], arrives at Ephesus and finds some disciples." This little band of twelve disciples had been converted under the preaching of Apollos before he was sanctified, and while he was still fervently proclaiming the gospel of Jesus the Christ in the Johanic dispensation, as he lived away in Africa where he had not come in contact with the stirring history of the crucifixion, resurrection, ascension and Pentecost at Jerusalem, as you must remember they had no mails nor newspapers.

2. "Did you receive the Holy Ghost, having believed? And they said, But we did not hear that the Holy Ghost is given." Apollos, under the powerful preaching of John the Baptist, having learned that the Messiah will baptize with the Holy Ghost and fire, after He has consummated the atonement on Calvary and ascended into heaven, thus satisfying the violated law and preparing the way for the incarna-

tion of the Holy Ghost as in the Eden times. Apollos, after his powerful conversion and call to the ministry under the preaching of John the Baptist, who so constantly emphasized the coming Baptism of the Holy Ghost by his Divine Successor, had gone away to Africa, faithfully preaching the glorious gospel, but not enjoying an opportunity to keep posted in the current events at Jerusalem. Thus, under the Johanic dispensation, as was his custom, on arrival at Ephesus he preaches in the Jewish synagogues, proclaiming Jesus after the manner of John, who had introduced Him, and assuring them that it will be their privilege to receive the personal indwelling Holy Spirit when the Messiah shall baptize them. The E. V., "We have not so much as heard that there be any Holy Ghost," is not only illusory, but out of harmony with the Greek. Apollos, "fervent," *i. e.*, boiling over in spirit, was really a Holy Ghost preacher, bright in the experience of regeneration, so prominent in the ministry of John the Baptist, to whose dispensation he belonged, yet preaching, as we see from this record, the second work of grace, though he had not yet received it, and was consequently incompetent to lead others into it.

3. "And he said, Unto what then were you baptized? And they said, Unto the baptism of John." This is a confirmation that Apollos was one of those mighty men, ushered forth by the ministry of John the Baptist and still preaching in his dispensation. Was not this a pity? Apollos was a few years behind the age when he came to Ephesus. But what about the unsanctified preachers in all of the popular churches at the present day, who are not, like Apollos, a dozen years behind the age, but three thousand

years behind, as they are preaching in the dispensation of Moses? So we can withhold our criticisms from Apollos.

4. Here we find that the baptism of John was a seal and confirmation of repentance. Do not forget that repentance and regeneration are inseparable. You may have much human repentance without regeneration; but God's repentance is always "unto life."

5. "And hearing, they were baptized in the name of the Lord Jesus." Here you see baptism repeated in the case of these Ephesian converts. Water baptism is a Jewish institution, constant and exceedingly prevalent since the days of Moses, symbolizing the work of the Spirit, as the bloody sacrifices the work of Christ. A Jew had to be baptized with water every time he contracted ceremonial defilement before he was allowed to enter the tabernacle and enjoy its service. Doubtless many a Jew was baptized a thousand times in his life, these expurgatory catharisms being frequent as the bloody sacrifices. These Ephesian converts, Apollos and Paul were all Jews, accustomed from time immemorial to baptize freely and repeatedly pursuant to the Levitical ritual. Apollos had initiated them into the Johanic dispensation by water baptism, thinking it was still in vogue. Paul is preaching in the dispensation of the Holy Ghost, who is given by the ascended and glorified Messiah, whom it is pertinent that all publicly confess by baptism in His name.

6. "And Paul, laying hands on them, the Holy Ghost came on them, and they continued to speak with tongues and prophecy." Conversion is indispensa

able to discipleship. Hence these disciples had been converted under the ministry of Apollos. Paul not only leads them didactically and ceremonially out of the Johanic into the Christian dispensation, but inaugurates a regular holiness meeting for their sanctification, culminating in their spiritual illumination and preparation for the experience which they, in due time, receive on their knees at the altar, while Paul prays for them and lays hands on them. Here we have clear New Testament precedent and Apostolical authority for the second work of grace. There is no evasion of the issue. The Holy Ghost calls no sinner "disciple." Hence these were all converted before Paul arrived. When, under the ministry of Paul, the Holy Ghost came on them, even imparting His extraordinary gifts, *i. e.*, "tongues and prophecy," clearly confirming the fact of their sanctification, as these spiritual gifts are normal only to the sanctified. We should still retain the imposition of hands while praying for people, that they may be imbued with the Holy Ghost. It is certainly safe to follow New Testament precedent and Apostolic practice. The innate impressibility of the human spirit through the physical organism is beyond our comprehension. God help us meekly to walk in the footprints of our predecessors.

8. A modern wiseacre would say, "Paul, there are five hundred thousand sinners going to hell in Ephesus; you had better preach straight to sinners to get them converted, and not waste your time preaching on sanctification." Paul, under the inspiration of the Holy Ghost, thought differently. So he started a holiness meeting, preaching and working constantly on the line of the second work of grace, until he got

his little band (only twelve) gloriously sanctified and filled with the Holy Ghost, enjoying the wonderful availability of the extraordinary gifts of the Spirit, thus turning all his members into preachers to help him press the battle in a two years' protracted meeting, rolling out a mighty inundating wave of gospel grace, not only over that great heathen metropolis, but throughout all Asia, "speaking and persuading the things concerning the kingdom of God." Paul was powerful in the kingdom, which was predicted by the old prophets, proclaimed by John the Baptist, preached by the Savior and His apostles and their faithful successors still peregrinating the globe, heralding the kingdom to all nations, calling out the elect (as no others will have it) and getting them ready to welcome our glorious coming King to all the thrones of earth.

9. This Tyrannus, who received Paul and his meeting, after his expulsion from the synagogue, was evidently one of Paul's Jewish converts, keeping a private synagogue in the city.

10. All Asia, both Jews and Greeks, during these memorable two years, because they enjoyed ample opportunity to hear the Word, are held responsible as if they did hear it, like the millions of this wicked world who live and die ignorant of the gospel, though held to account for it at the Judgment bar, as if they had heard it, simply because they enjoyed opportunities, though they let them slip.

11, 12. We see divine healing became an exceedingly prominent auxiliary of the spiritual work during the Pauline revival at Ephesus, so that diseases were removed and demons exorcised by the mere application

of handkerchiefs and aprons, carried from the body of Paul and applied to the bodies of the persons thus possessed of diseases and demons.

13. The Jews always recognized demoniacal possessions and the feasibility of their ejection by the power of Jehovah. It is very clear from the Scripture that the Jews availed themselves, ever and anon, of the superior power of their God to cast out devils.

14. Here we see a case in which those Jewish exorcists [*i. e.*, people gifted with the power of demoniacal ejection, of course delegated by Jehovah], undertake to utilize the Christ of Paul in that way.

15. "The evil spirit responding said to them: Jesus I know and I am acquainted with Paul; but who are you?"

16. "And the man in whom the evil spirit was, leaping on them and prevailing against them both, overcame them, so that they fled naked and wounded from the house." In this notable way the Holy Spirit utilized these unbelieving Jewish exorcists to glorify the Lord Jesus. God has in all ages permitted the devil to demonstrate his personality refutatory of that subtle infidelity which denies the existence of a personal devil, and then soon musters the audacity to deny the existence of a personal God. Here we see a confirmation of the great Bible truth that this world is thronged by disembodied spirits, both angelic and demoniacal. These excarnate spirits see much farther into the spirit world around us than we who dwell in houses of clay. Here we have a confirmation that while Jehovah, the excarnate Christ, cast out the demons in the old dispensation, since His incarnation this work is done by the personal Jesus, to whom the

devils are all subject, and even to His ambassadors in His name.

17. The above mentioned tragedy gave great notoriety to the work.

18. “And many of those having believed, came confessing and renouncing their practices.”

19. Here we see the devil’s preachers who had been converted to God under the preaching of Paul making a bon-fire of their valuable theological books, estimated at five thousand dollars. There are wagon-loads of books all over this country, expository of Dark Age creeds and vindictory of the fallen sects, *i. e.*, the daughters of Babylon, throwing their Briarean arms of blight, mildew and spiritual desolation around the world this day, which ought to be committed to the flames, thus clearing the way for the Word of God to reach the people with its message of redeeming love and sanctifying power.

21. It is now spring-time A. D. 57. Paul has been absent from Europe three years, traveling throughout Asia looking after the work. It is really imperative that he return to Europe, where much heresy and disorder have crept in during his absence. “And when these things were fulfilled Paul purposed in spirit, having traveled through Macedonian Achaia, to go on into Jerusalem, saying, That after I shall be there it behooveth me also to see Rome.” Macedonia is Northern and Achaia Southern Greece. As Paul was the apostle of the Gentile world, and Rome the great capital and metropolis, his heart was set upon that far-off city, whither he longed to go and preach the glorious gospel.

22. At this time he tarries in Ephesus till after the Passover, April 14, and writes the first Corinthian Epistle, sending on Timothy and Erastus to Macedonia to visit and preach to the churches, both north and south.

THE DEVIL'S CHURCH.

24-41. Ephesus was the great New York of Western Asia, among many other notable institutions honored with the greatest and most magnificent temple of the goddess Diana in the whole world, one of the seven wonders of the world, having occupied two hundred years in its building. In all heathen lands the manufacture of statues and images, as well as the erection and ornamentation of temples, is the most lucrative financial employment, as people are always willing to pay their last dollar to save their souls, though not willing to give up their sins. Now Demetrius, assembling the image makers and the various artificers connected with the temple and the worship of Diana, delivers them a powerful and inflammatory harangue, stirring them up to recognize the fact that Paul's preaching is calculated in the ultimatum to undermine the worship of Diana, and thus vitiate their lucrative financial employments in the manufacture of innumerable images of this goddess to be sold to the millions of her faithful devotees. The result is a great uproar, of vast multitude, like the rolling billows of the ocean, rushing in impetuous stampede through the streets, shouting uproariously, "Great is Diana of the Ephesians!" Fortunately, Paul's friends hold him out of the hands of the mob who have already seized his traveling companions,

Gaius and Aristarchus of Macedonia, meanwhile Alexander, a Jewish disciple and comrade of Paul, is also caught in the violent whorls of the incorrigible insurrection. After a two hours' uproar and stampede have somewhat exhausted them physically, the city clerk succeeds in commanding audience, warning them of their imminent danger of prosecution and punishment by the Roman Empire, and assuring them of their utter incompetency to defend themselves before a civil tribunal, should they be arraigned to give an account of that disgraceful uproar.

38. "If indeed Demetrius and the artificers along with him have an allegation against anyone, there are court-days and lawyers; let them implead one another." Having thus warned and reasoned the case with them, and succeeded in tranquilizing the multitude,

41. "And saying these things he dismissed the church." Where E. V. reads "assembly," the Greek has *ecclesia*, the word throughout the Bible translated "church." Why do we have the word "church" used relative to this Ephesian mob? Because it is all right and used correctly, not the Church of God, but Diana's church, *i. e.*, the church of Satan. Good Lord, help us to wake up to the fact that the world is full of the devil's churches, this day as in by-gone ages! *Ecclesia* is from *ek*, "out," and *kaleoo*, "call," meaning "the called out." All the people in the world who hear the call of the Holy Ghost come out from this wicked world and all of its sins, leaving the devil forever and identifying themselves with God, are members of the Church of the First-Born. Satan, the great counterfeiter, has done his biggest work on the church line, filling up all lands with his churches, deceiving mil-

lions and sweeping them into hell by wholesale. The members of Satan's churches, deluded by him, worship him under a vast diversity of names, thinking that they are worshiping God. In the Paganistic and Mohammedan churches, the devil calls himself by the names of their various idolatrous divinities and false prophets; while in the fallen churches of Christendom, he actually gets them to worship himself under the name of God, passing himself on them for God (2 Thess. 2). The devil is so much more intelligent than any human being, that the wisest and the most learned are in constant liability of mistaking Satan, "the god of this world," for Jehovah, the God of heaven. While all sinners are led by demons in Satan's midnight, so long as Christians have depravity in them, these evil spirits can bivouac amid the dark jungles, play off on them for the Holy Ghost and deceive them. When you are emptied of sin, filled with the Spirit, your eye on Jesus, you have cloudless light within and without, qualifying you readily to detect the most stealthy approach of an evil spirit. Good Lord, save us all from delusion and entanglement in the devil's church.

CHAPTER XX.

PAUL GOES TO EUROPE THE SECOND TIME.

1. We learn (1 Cor. 1:8) that Paul remained in Ephesus at this time, A. D. 57, till after Pentecost, which was early in June, fifty days after April 14, having written the first Corinthian letter and sent it on to them by Stephanas, Fortunatus and Achaicus.

After this memorable uproar, calling together the disciples, exhorting and bidding them a loving adieu, he sails away to Macedonia.

2, 3. Spending the summer in the churches of Northern Greece, meanwhile Timothy and Titus with their comrades at different times have gone down into Achaia and preached to the Corinthians; bringing him word in reference to the effect of his first epistle, he writes the second [methinks at Berea] and sends it on before him, prosecuting his peregrinations through the north, and arriving at Corinth late in the fall, spending the winter of A. D. 57-58 in that genial southern climate. Meanwhile he writes the epistle to the Romans, setting out in the spring for the great East again and returning through Macedonia.

4-6. Meanwhile his evangelistic comrades, Sopater of Asia, Aristarchus and Secundus, Gaius and Timothy, Tychicus and Trophimus, embarking, sail directly to Asia, landing at Troas, whither Paul and Luke, leaving Philippi after the Passover, April 14, arrive in five days, and there remain for a week, preaching.

THE SABBATH CHANGED.

7. "On the first day of the week we assembling to break bread." *i. e.*, to celebrate the love-feast and the eucharist. Paul spoke to them, being about to depart the following day, and continued his discourse till midnight. Justin Martyr was a disciple of Polycarp, a disciple of the Apostle John. Hence he lived, wrote and suffered martyrdom within a generation of the apostles. I have now before my eye his testimony in his native Greek, certifying that all the saints kept

Sunday, in his day, as a day of sacred rest, devoted to the worship of God in commemoration of our Lord's resurrection, in consequence of which it was denominated "the Lord's day," a phrase never applied to the Jewish Sabbath. As a confirmation of this we find the Hebdomidal division of time prevailing throughout the whole Gentile world very early in the Christian era, there being no such a seventh-day division of time among the heathens. As the first converts of Christianity were all Jews, of course they kept the seventh day during their generation, and while the Jewish element remained in the church, as we see from this verse and other Scriptures, and the corroborations of Justin Martyr and other Christian fathers, also observing the first day of the week, *i. e.*, Sunday, as a day of sacred rest, devoted to the worship of God. The Seventh Day Adventists most glaringly and erroneously tell us that the pope of Rome made the change of the Sabbath from Saturday to Sunday! What an awful mistake! when there never was a pope until the seventh century, while we see right here, in New Testament times, they kept Sunday as we do, and history shows that it was ever afterward continued, down to the present day. The Roman historians, Suetonius and Pliny, who lived and wrote in the first centuries of the Christian era, during the bloody martyr ages, are good witnesses in this problem. As they were neither Christians nor Jews, but heathens, and not concerned in the controversy in any respect, their incidental historic testimony is unimpeachable. They certify, in their simple accounts of the Christian martyrdom, that when persons were arrested on suspicion that they were Christians, tried and put to death

under the imperial edict prescribing all the Christians and interdicting their worship on penalty of death, their persecutors propounded to them the question: "*Dominicum servaste?*"—"Hast thou kept the Lord's day?" The Christian responded: "*Christianus sum*"—"I am a Christian." "*Intermittere non possum*"—"I can not omit it." Then they proceeded with the bloody work of death. It is a well-known fact that the Jewish Sabbath never was called "the Lord's day," but simply "the Sabbath day." If the primitive Christians had kept the seventh day, they would have been asked: "*Sabbaticum servaste?*"—"Hast thou kept the Sabbath day?" But this question never was asked by their persecutors. It is utter folly to deny that the Lord's day was kept from the Apostolic age. The relegation of the change to the pope is preposterous, as there never was a pope until Procas, king of Italy, crowned Boniface III., A. D. 666. Suppose my conscience tells me to keep Saturday as a holy Sabbath? Then, be sure you satisfy your conscience, and keep that day holy. But be equally sure that you keep the day holy for the sake of the conscience of all Christendom (1 Cor. 8 : 12). The Lord will enable you to make a living in five days in the week. So rest and attend church both Saturday and Sunday. Then you will cover all the ground. I speak to you whose conscience requires you to keep Saturday. Duty to God is a matter on which we can not afford to take any risk.

8, 9. Here we see the church at Troas, the capital of Mysia, occupying a room in the third story. Church houses were never built till the middle of the second century. Till that time the Lord's army were

constantly marching to the conquest of the world. When they built houses and went into winter quarters, they soon toned down the heroic spirit of Pentecostal blood and fire, and ceased to be aggressive. When the holiness people house up and settle down, you can write "Ichabod" on their bonnet. Paul preached till midnight, when the death of Eutychus did not stop the meeting. They did not send up for Doctor Luke to come down and medicate him, but for Paul to pray over him and raise him from the dead. After midnight they had the *Agapee*, *i. e.*, the Love Feast peculiar to the Apostolic age, and revived by John Wesley, commemorative of the last supper of Jesus and his disciples, which was followed by the sacrament. After the *agapee* and eucharist, Paul resumes and preaches on till day without retiring to rest. Meanwhile his comrades sail round the coast to Assos. He enjoys a morning walk of thirty miles through the country, and embarks with them at Assos per arrangement.

14-16. Mitylene is on the east coast of the Island of Lesbos. Chios is celebrated as the birthplace of Homer, the prince of uninspired poets, author of the "Illiad" and "Odyssey." They pass in front of the Bay of Ephesus, run on and land at Miletus, the ancient capital of Ionia, thirty miles from Ephesus,

17. From which he sends for the elders of the Ephesian Church, testifying to them the humility and fidelity with which he had served the Lord the three years of his ministry among them.

20, 21. Preaching and teaching publicly and from house to house, "the whole counsel of God," *i. e.*, "repentance toward God," as all violation of law is

high treason against the divine government. Hence repentance is purely Godward. The sinner sees that God Almighty has a quarrel against him. Therefore he trembles and quakes in view of impending doom, weeps, falls and cries for mercy. The proper attitude of faith is "toward our Lord Jesus Christ," since He is our only Mediator and atoning Substitute. When the sinner in utter desperation casts himself on the mercy of God in Christ then and there he receives a free pardon.

22. Paul, like the saints frequently in all ages, had a presentiment of the trouble awaiting him at Jerusalem, yet impelled on by the divine leadership. Bishop Marvin, not even a member of the General Conference, running on the Mississippi River, had a real presentiment of his election to the episcopacy. When he left Jerusalem during his round-the-world tour, he had a presentiment of his death, which occurred soon after. God's saints, led by the Holy Ghost, and accompanied by guardian angels, anon receive profitable intimations of events still hidden behind the intervening veil, but destined soon to transpire. Good Lord, save us from that modern infidelity which takes God out of the current events of life, and help us to get back to the Acts of the Apostles, where we see God in everything.

25. "And now behold I know that you shall all see my face no more, among whom I came preaching the kingdom." This was A. D. 58. I believe with the critics that he had a second imprisonment at Rome before his martyrdom, being acquitted the first time for the want of criminal charges against him, and afterward returning to Greece and Asia and revisiting Ephesus about A. D. 64, and, after writing the pas-

toral epistles, arrested a second time on charge of burning Rome, not that he was personally charged with it, because he was absent in Greece when it occurred, but as it was imputed to the Christians, they sent away to Neapolis in Macedonia, arresting him and bringing him to Rome, where, upon a second trial before Nero, he was condemned to death, with many other Christians, on charge of burning Rome, A. D. 68. This return to Ephesus, after six to eight years, did not preclude the fact that he would see the faces of some of them no more, as in that time many of them had passed away.

MINISTERIAL RESPONSIBILITY.

26, 27. Paul here certifies that he is "pure from the the blood of all men," and gives as a reason because he did not "shun to declare to them all the counsel of God." Hence we see there is only one way for us to be pure from the blood of souls and ready to meet all the people at the Judgment bar; and that is to tell them the whole truth as we find it revealed in the Bible. If we fail to do this their blood will be found upon our hands when God Almighty shall make inquisition in the Judgment day. John Wesley's best friends advised him to drop "sanctification" and "perfection" out of his ministerial vocabulary, preaching the same truth in other phraseology; hear his response: "Will you send the Holy Ghost to school and teach Him who made the tongue how to speak?" Verily, this is the only way we can be pure from the blood of all men, *i. e.*, by declaring to them all the counsel of God.

"Watchman, what of the night?"

The myriad foe come on to try thee with their might,

And if thou shall fail one note that trump to sound,
I will hang upon these battlements the watchman on his
round."

This is a poetic versification of Ezekiel's warning to Zion's watchman. I trow many preachers lose their souls by faltering to meet this awful emergency, look people in the face and faithfully tell them the whole truth as God has revealed and committed it to them to proclaim to a dying world.

28. "Therefore take heed to yourselves and to the whole flock over whom the Holy Ghost has appointed you bishops, to feed the church of God, which he purchased through his own blood." The word "bishop" here occurs in the Greek, *episcopos* from *epi*, "over," and *skopeoo*, "see." Hence it means persons charged with the spiritual oversight of the Lord's people. Nothing but God's truth revealed in the Bible is soul pabulum. Consequently, millions this day are starving to death for the bread of life. The precious Word is bread, meat, milk, honey and all the luscious fruits of Canaan. The little sermonettes preached by the popular pastors have scarcely a scintillation of substantial gospel truth. Sick people nouseate food, and the dead have no use for it. The masses of popular churches consist of the dead, *i. e.*, unsaved, and the sick, *i. e.*, weak believers, who have never cut their spiritual teeth so as to eat solid food. Hence the preacher provides aromatics for the dead and sweet milk for the babies, having nobody on hand competent to eat the fatted calf, the bread and the delicious fruits of Canaan. In all this the preacher sustains an awful responsibility for not bringing to the dead the resurrection power and to the sick the healing efficacy of

the infallible panacea, *i. e.*, the Savior's blood. I awfully fear Judas has a vast ministerial following gathering about him in the regions of woe.

HERESY PREDICTED.

29. "I know that after my departure grievous wolves will come in unto you, not sparing the flock;

30. "And from you yourselves men will rise up, speaking perverse things, in order to draw away disciples after them.

31. "Watch, therefore, remembering that three years, night and day, I ceased not warning each one of you with tears." Paul was a weeping prophet, his tears giving a force to the truth as nothing else could. I preached fifteen years with dry eyes. Then sanctification, breaking up the fountains of my tears, made me a weeping prophet, so I have preached thirty years, my eyes flowing like rivers. Rest assured the Holy Ghost can find the pent-up fountains of tears in the most arid soul. God help us to be personal like Paul, looking our beloved in the face and telling them the whole truth, as here you see he looks these Ephesian elders squarely in the physiognomy and tells them that some of them will turn Satan's wolves and lead off disciples after them. How signally true has this sad Pauline prophecy been verified in the merciless laceration of the Apostolic church into six thousand sectarian denominations, filling the world with confusion, *i. e.*, Babylon. Entire sanctification, the only grace adequate to fortify us against human leadership and put us where we will follow Jesus only, has for this very reason been rejected and antagonized by the party leaders of all ages, from the simple fact that it ren-

ders the people unmanageable by human manipulators and puts them where God alone can lead them by His precious Word, instructing their minds, His sweet Holy Spirit illuminating their spirits, and His gracious providence determining their environments. Glory to God, for His wonderful triple leadership, actually infallible when duly appreciated. Sad will be the day for the present holiness movement when captured and manipulated by human leaders. As God's revivals in by-gone ages, the Church of God is ruled by the Holy Ghost alone, having no laws, no creed and no authority but God's Word. It is the very audacity of Satan to invade God's Church through the instrumentality of his preachers, *i. e.*, the "grievous wolves" predicted by Paul. Oh, how they have scattered, torn and devoured God's flock in all ages! The word "heresy" means separation. Hence all separation from God and His Word is heresy. Such is the predominant influence of Satan in this awfully wicked world during these dark ages of Satanic triumph, that he actually perverts everything pertaining to truth and righteousness, calling evil good, and good evil. Hence the Lord's people, in all ages, have been anathematized and slaughtered under charge of heresy. It was true, they had separated from the devil and his people, and were heretics from their standpoint. So it is, this day, very difficult to walk with God in the beauty of holiness and the clear light of His Word, the fulness and freedom of His Spirit, without constant collision, ostracism and persecution by the great human ecclesiasticisms, antagonistical to God's Word and Spirit, and claiming a right to domineer human conscience, which is the prerogative of God alone. Hence we live amid

the awful fulfillment of the Pauline prediction of these "grievous wolves," *i. e.*, carnal men, "speaking perverse things, in order to draw off disciples after them."

32. "And now I commend you to God and the word of his grace, being able to build you up and give you an inheritance among all the sanctified." How infinitely potent the precious Word of God! and how little appreciated by His professed followers, while it is despised and hated by the wicked. The Bible assures us that none but the sanctified shall get to heaven (Heb. 12: 14), and here we are assured that the Word is able to sanctify us. God help us to appreciate it as never before.

33-35. Here Paul protests to the Ephesian elders his felicitous salvation from paltry pelf, asseverating that he had toiled with his hands making tents, not only for his own temporal support, but that of his evangelistic helpers and the Lord's poor. Paul is clear in his deliverances on ministerial support as a right of the preacher and a duty of the people. Yet he is ever and anon explicit, along with Jesus, in his denunciations of a hireling ministry, who really turn out to be those "grievous wolves" lacerating, scattering and destroying the flock, and Ezekiel's unfaithful shepherds, clothing themselves in the wool and devouring the fat, reveling in their tents while their flocks are "scattered on every hill and in every deep valley," invaded by wild beasts and robbers. Here Paul reminds them of the words of the Lord Jesus, "It is more blessed to give than to receive," thus winding up that memorable valedictory to the greatest church in Western Asia through their representatives.

36. "Saying these things, putting down his knees, he prayed along with them all." If you would be in the Apostolic succession you must always have an ample supply of kneeling grace. Prayer is the greatest privilege on earth, magnetizing heaven and bringing it into the heart. Without it this world is the ante-room of hell. Available prayer makes you indefatigable on the knee-drill. Lord, burn out of us all of the devil's starch that keeps us from kneeling.

37. "Great was the lamentation of all, and falling on the neck of Paul they continued to kiss him.

38. "Especially grieving over the word which he had spoken, that they are about to see his face no more. And they accompanied him to the ship." Some of the holiness people emphasize the holy kiss, not without ample divine warrant, as we see in case of this memorable valedictory.

CHAPTER XXI.

THE VOYAGE CONTINUED.

1. "And when it came to pass that we embarked, having been farewelled by them." Cos is an island near the coast, celebrated in Grecian history for the temple of Æsculapius, the founder of the medical art. Rhodes is a beautiful island, celebrated for the brazen statue of a man, manufactured by Phidias, so large that it actually strode the entrance into the harbor, ships passing in under it beneath its feet, and we are not astonished that it was celebrated as one of the seven wonders of the world.

2-4. Sailing on, they passed the great island of Cyprus, the home of Barnabas on the left, arriving in Syria and landing at Tyre, where they spend seven days with his disciples, who, under the inspiration of the Holy Ghost, warn Paul not to go up to Jerusalem, like all others in vain, as the Spirit was leading him thither, despite the terrible persecutions that awaited him.

5-8. ". . . . Going out we departed, all accompanying us, along with the women and children, even without the city, and, putting down our knees on the sand, praying, we bade each other adieu." Lord, rebuke our pride, too stiff and haughty anon to kneel on a nice carpet or clean camp-meeting straw or sawdust, when Paul and the Tyrian saints mutually knelt in the sand on the dirty seashore. Arriving in Ptolemais they spend one day with the saints, taking their final departure from the sea and walking overland [now in Palestine] to Cæsarea, where they are delighted to find Philip, the evangelist, of whom we have had no record in twenty years. Chapter VIII. tells us when the Spirit caught him away from the Ethiopian eunuch in Southern Palestine he traveled up the coast, preaching in many cities, till he arrived in Cæsarea. It seemed that he settled there, making this city headquarters of his evangelistic work.

9-14. God has been good to him, giving him four daughters, all happily endued with the gift of prophecy, and efficient helpers in his evangelistic work. While Paul and his comrades enjoy the kind hospitality of the prophet's mansion seven days, the same prophet, Agabus, mentioned in Chapter XI., eighteen years ago having come from Judea, meets

Paul, taking his girdle, binding his feet and hands, said: "These things, saith the Holy Ghost, the man whose girdle this is will the Jews in Jerusalem thus bind and deliver into the hands of the Gentiles." This prediction powerfully stirred the saints at Cæsarea importunately to plead with Paul to desist from going up to Jerusalem, till he finally begs them no longer to break his heart with their tears, because he is ready "even to die in Jerusalem for the name of the Lord Jesus." Then they acquiesced, saying, "Let the will of the Lord be done."

15, 16. Now they proceed to go up to Jerusalem, taking along with them a certain Mnason, a Cyprian, an old disciple, *i. e.*, one of the first disciples of the Lord Jesus when He began His ministry, "with whom we may lodge," *i. e.*, this man Mnason had the financial ability to furnish a lodging in Jerusalem for Paul, Luke and comrades.

17, 18. Paul is gladly received by the apostles and brethren, proceeding at once to James, the pastor of the mother church, where, in presence of the apostles, elders and brethren, he relates the mighty works of God among the Gentiles.

NON-ESSENTIALITY OF ECCLESIASTICAL ORDINANCES.

20. "And hearing, they continued to glorify God and said to him, You see, brother, how many myriads there are among the Jews of those having believed, and all these are zealots of the law." From this verse we are assured that the Christian Jews punctiliously kept the law of Moses, circumcising their children, offering animal sacrifices and performing many other ordinances peculiar to the Levitical ritual. It took

the Roman armies, A. D. 73, who captured the city and destroyed the temple, a million of people, selling a million more into slavery and thus bringing an end to the Jewish dispensation, to stop the Christian Jews from their pertinacious observance of the Mosaic institution, thus precipitating them, pursuant to the warning of Jesus, to fly away from Jerusalem in order to save their lives. Then they gave up the Mosaic ritual, which they had carried fifteen hundred years, while the apostles and elders decreed perfect relief to all the Gentiles from all the rites and ceremonies of the Mosaic law, requiring of them nothing but entire sanctification, experimental and practical; they at the same time allowed the Jews perfect liberty to keep the law of Moses. Now remember that these Jews and Gentiles were precisely equal and perfectly free in the very same organizations of the gospel church, the one to observe the vast and operose ritual of Moses, a hundred times more burdensome than Baptist immersion and foot-washing, at the same time extending to the Gentiles perfect spiritual freedom to omit all ecclesiastical ceremonies and go ahead with a purely spiritual worship. Why was this? The unity of God's people focalizes in the baptism of the Holy Ghost, which brings all into one body (1 Cor. 12: 13). When you have this, you are saved to the uttermost. Hence it makes no difference whether you practice any, few or many church rites. It is perfectly consistent for the sanctified Quaker, utterly unencumbered by carnal ordinances, and the trine-immersion, foot-washing, kissing, sanctified Dunker to worship together in very same church in perfect harmony and Christian fellowship. The division of God's people over non-

essentials is a trick of the devil to get their eye off the Savior so he can side-track them into hell. If Jesus does not baptize you with the Holy Ghost and fire, your religion will all prove a failure and break down this side of heaven. When you have the Savior's baptism with the Holy Ghost and fire, then you enjoy perfect freedom of conscience relative to church rites and ceremonies, as here you see the very same apostles who laid no obstruction on the observance of the vast and burdensome rites and ceremonies of Judaism on the part of the Christian Jews, magnanimously relieved the Gentiles of the entire curriculum, only requiring of them the spirituality and the essence, which is likewise indispensable to Jew and Gentile.

21-26. They very judiciously advised Paul to adopt a procedure in connection with four Jewish brethren, who at that time had on them temporary Nazaritish vows, to fall in with them, becoming a Mosaic Nazarite for the time being [an institution peculiar to Jews only], thus rendering himself conspicuous before all the people for his literal observance of the Mosaic law. Here we have Paul's example, going unhesitatingly into religious ceremonies which were utterly null and void, merely to gratify the Jews, lest they might receive spiritual detriment by his example, illustrating the fact that while Paul preached to the Gentiles perfect spiritual freedom from ecclesiastical ritualism, when among the Jews he practiced it himself. These Apostolical decrees to the Gentiles (ver. 25) to abstain from idolatry, blood and fornication, have a purely spiritual signification, culminating in entire sanctification. We are cleansed from all unrighteousness by the blood of Christ, which is sym-

bolized by all animal blood, hence our abstinence from it. The blood has a spiritual and not a physical signification. No one is free from idolatry in some form or other till sanctified wholly, while fornication is the only sin which breaks the marital covenant and forfeits the Bridehood of Christ. Hence its specification here. Nothing at all is said about baptism, the eucharist or any other ceremony. Hence you see the pure spirituality of gospel salvation, temporalities all incidental and optionary.

PAUL ARRESTED.

27-30. You see plainly that this affair was diabolical, mobocratic and unapologizable from the beginning, as even the most radical Jews fully approved what Paul was doing. The whole affair was a falsification and a downright violation of all law, Jewish and Roman.

31-38. Lysias, the Roman kiliarch, commander-in-chief at Castle Antonia on Mt. Moriah near the temple, the Roman citadel for the protection of Jerusalem, in all of his treatment of Paul shows up a very beautiful character of sterling integrity, fidelity and magnanimity, especially for a heathen. If he had not fortunately been present at the castle and run with all his might when he heard the uproar, they would have killed Paul on the spot, so Lysias was sent of God to prolong his life. Having secured the prisoner, and unable, amid the heterogeneous clamor of the mob, to ascertain the crime with which he is charged, he orders the soldiers to carry him into the castle, transporting him in their arms to save his life. The kiliarch is surprised when Paul speaks to him in

Greek, thinking that he is a notable Egyptian robber chief who had recently caused great trouble. Of this impression, however, Lysias is relieved when he hears him speak Greek. Consequently he permits the soldiers to stand him on the threshold of the castle, while he proceeds to address the people in Hebrew, which was not only the better understood by the Jews, but calculated to soften their animosities.

CHAPTER XXII

1-16. Paul now proceeds to vindicate himself by relating his experience, giving his Cilician nativity and his education in Jerusalem at the feet of Gamaliel, the champion theologian, his identity with the patriotic institutions, his intense zeal for the God of Abraham and Moses, his faithful and heroic adhesion to the so-called loyal wing of Judaism, stringently persecuting all the Jews who had gone off in the so-called Nazarene heresy, not only doing his utmost to exterminate the very name of Jesus at Jerusalem, but had gone away to the Syrian capital that he might exterminate the rising hope of the disciples in that city, his wonderful conversion by the revelation of the glorified Savior to his soul, like a meridian sunburst eclipsing mortal vision and prostrating him on the ground, his comrades leading him blind and miserable into Damascus, where under the ministry of Ananias, the Nazarene, he is wonderfully and miraculously converted.

17. "It came to pass unto me returning into Jerusalem, and I praying in the temple, that I was in an ecstasy:

18. "And I saw him, saying, Hasten and depart quickly out of Jerusalem, because they will not receive thy testimony concerning me." This second appearing of Jesus unto Paul took place in Jerusalem after he had returned out of Arabia by way of Damascus and came up to the metropolis, introduced to the apostles and vindicated by Barnabas. Here he states that the same glorified Savior who had shone on him as he journeyed to Damascus appeared to him in the temple while praying "in an ecstasy," *i. e.*, a rapture, in which his whole being was flooded with heavenly glory.

18-21. Here Paul rehearses his testimony to Jesus of his leadership in his martyrdom, alleging that the Jews will certainly not receive his testimony. "And he said unto me, Go, for I will send you far away unto the Gentiles." The Jews listened patiently to him till he thus testified to his commission to the Gentiles. Then they broke out into an awful rage, tearing their garments and throwing dust into the air, exclaiming vociferously, "Kill him! kill him!"

LYSIAS PROCEEDS TO HAVE HIM COWHIDED.

24-30. The uproarious clamor and the awful fury of the Jews impress Lysias that Paul is guilty of some terrible crime, about which he has hitherto been unable to secure information. Consequently, he now resorts to an awfully cruel procedure customary among the Romans, *i. e.*, to beat a prisoner with thongs of a raw-hide, which would cut his flesh all to pieces, and torture him so awfully that it was believed it would coerce the desired confession of crime. It was not uncommon for the party thus scourged to fall dead.

When I was a boy I saw these cowhides on sale in stores, then used by cruel people on horses. I am glad they have long since disappeared.

25. "And when they were extending him forth to the scourgers," *i. e.*, the soldiers were shoving him forward to receive this awful and murderous flagellation, designed to coerce the desired confession, Paul said to the centurion standing by, "Is it lawful to cowhide a man, *i. e.*, a Roman and uncondemned?"

26. And the centurion hearing and coming to the kiliarch, announced to him saying, "What are you about to do, for this man is a Roman?"

27. And the kiliarch, coming said to him, "Tell me, art thou a Roman?" And he said, "Yea."

28. And the kiliarch responded, "I obtained the same freedom for a great sum." But Paul said: "But, indeed, I have been born." We see here that Lysias unhesitatingly took Paul's word for his Roman citizenship. We need not wonder at this, because it was a penalty of death for any person falsely to claim Roman citizenship, the fallacy in any case being easily detected and the party exposed to certain death. Paul's father before him enjoyed this citizenship, how receiving it we know not. Consequently Paul was born a participant of this freedom, the grandest boon in the world during the Roman Empire, Lysias himself having only procured it with a great sum of money. So the kiliarch takes Paul's word, demanding no proof, the case being entirely too risky for him to proceed, as he certainly would have lost his office and probably his head, as it was contrary to law to cowhide a Roman citizen. Not only did Lysias forbid them to whip him, but he became much alarmed on

learning that he was a Roman citizen, and because he had him in custody, as it was a very delicate and responsible matter to prosecute a Roman citizen, even though guilty of crime. Lysias is anxious to do the right thing; consequently the following day he proceeds to present Paul before the high priest and all the Sanhedrim, and demand of them specifications and charges.

CHAPTER XXIII.

THE HIGH PRIEST.

1-6. Paul hears the order to smite him on the mouth, but did not know who spake. When it turned out to be the high priest, he apologized. In the gospel dispensation (1 Peter 2), we see the priesthood is transferred to the membership, justification making you a priest, and sanctification a high priest, corresponding to the two courts of the temple in the *sanctum* and the *sanctum sanctorum*. The high priest first offered the sacrifice in the sight of the people; then he went into the Holy of Holies and interceded for them, after coming out and blessing them. So our great High Priest first offered His sacrifice on Calvary, in presence of the people; then He went up to heaven to intercede. Finally, He will come back to bless the people in the glorious millennial theocracy.

PAUL APPEALS TO THE PHARISEES.

The Sadducees were rationalistic infidels, *i. e.*, high critics. While the Pharisees were orthodox, they were

spiritually dead. Pursuant to the Pauline policy, "All things to all men," he here very shrewdly avails himself of the sympathy and co-operation of the Pharisees, beautifully illustrating to us that amiable and invaluable gift of the Spirit denominated wisdom (1 Cor. 12: 8). God expects us to use the intelligence He has given us.

THE CONSPIRACY AND DELIVERANCE.

11-35. That mighty vision was the secret of Paul's redoubtable courage and sanctified versatility. He knew he was to "see Rome." God's heroes are immortal until the last battle is fought. What a formidable conspiracy! Forty stalwarts, oath-bound never to eat nor drink until they kill Paul. God quickens the acute ears of Paul's little nephew, unnoticed by the conspirators. Lysias here shows up a noble character, as well as true loyalty in the protection of a Roman citizen. When Martin Cozta, an Americanized Hungarian, was condemned by the Austrian General at Smyrna, on the Mediterranean, to die, Captain Ingram, with only one hundred men, in command of the United States warship St. Louis, delivered him out of the hands of one hundred thousand Austrian soldiers. Lysias sends two hundred infantry and seventy cavalry to take Paul, at nine o'clock that night, and carry him safe to Governor Felix, at Cæsarea, with an explanatory letter stating how he had interposed and rescued Paul, regardless of expense and labor, because he was a Roman citizen. Here we see Paul's old Lictorian Pharisaical identity and his political rights are all laid under contribution to save his life. God works by means. Some things He can do through

wicked, worldly people, like the Roman soldiers, and other things He can do through dead church members, like the Pharisees. God help us to appreciate His providence as well as His grace. Herod had a palace at Cæsarea and a judgment-hall in it, which, we find, becomes the comfortable quarters of Paul.

CHAPTER XXIV.

PAUL'S TRIAL BEFORE FELIX.

The high priest, Ananias, with his grave, elderly cohort, and Tertullus, a tricky lawyer, arrive at Cæsarea at the expiration of five days, close on Paul's track, Satan's thirsty bloodhounds, feeling sure that they will precipitate the proconsul into a verdict of immediate execution. Unable to bring against the accused a solitary criminal allegation, they clamorously denounce and villify him as a "ringleader of the sect of the Nazarenes." The Greek word for sect is *heresy*, which means "separation," very appropriately applied, because in following Jesus they necessarily separated themselves from the fallen Jewish Church. Though it was heresy from the standpoint of apostate Judaism, it was simple loyalty to God and His truth. How history repeats itself! The holiness movements in all ages have been calumniated as heretical by the dead churches, out of which they came, multiplied thousands burnt at the stake as heretics. As Satan is the god of this world, ruling state and worldly church, the followers of God are forced to assume a heretical attitude toward him and his people.

7. Here we see the Jews reflect seriously on the administration of Lysias at Jerusalem, doubtless hoping to bring him into trouble with the governor.

9. Felix, a shrewd lawyer and statesman, seeing the utter futility of all their charges, not so much as the semblance of criminality in Roman law, now beckons to Paul to speak, who very courteously addressing the Procurator, recognizing the prolixity of his administration [already seven years], and his gratitude for the privilege of thus defending himself, certifying the utter falsity of all the accusations brought against him by his accusers, boldly challenges the proof.

14. "I confess this unto thee, that after the way which they call heresy serve I the God of my fathers, believing all things which have been written according to the law and in the prophets,

15. "Having hope toward God, which they themselves accept, that there shall be a resurrection both of the just and the unjust." Here we see the word heresy again occurring, which means separation, and its legitimate application to all the followers of Jesus is here recognized by Paul. The Holy Ghost is the Spirit of the Lord Jesus (Acts 16: 6 and Rom. 8: 9) sent into the world not only as the Revelator but the Successor of our risen Lord (John 14: 16). The holiness movement, like all preceding revivals, is simply a departure from the fallen, dead, despiritualized and degospelized ecclesiasticisms in order to follow Jesus. Hence it is heresy from their standpoint, just as primitive Christianity was heresy from the attitude of fallen Judaism. Here we see a clear repetition of some modern heresies in reference to the

annihilation of the wicked, as we see here that even their bodies will be raised into immortality, as well as those of the righteous in the general resurrection. God in the beginning created Adam immortal. Though he was free to sin and fall, his immortality, a necessary constituent of his humanity, is non-forfeitable, since such forfeiture would dehumanize, *i. e.*, brutalize, him.

16-20. Paul proceeds simply to tell Felix about his arrival at Jerusalem only twelve days ago on the philanthropic errand of bringing the benefactions of the Gentile churches to the poor saints at Jerusalem, and his participation in the simple ceremonies of temporary Nazaritish vows and sacrifices peculiar to his people since the days of Moses, during which they assaulted him in the temple, on accusation of stirring up sedition, which was utterly untrue, and they had signally failed to prove their charges when he stood before the Sanhedrim in Jerusalem in the custody of Lysias, and he now challenges them to prove their charges.

22, 23. As their prosecution proves an utter failure for two reasons—(a) They have actually charged him with nothing criminal in Roman law but simply leadership in the Nazarene sect [when the Roman Empire was notorious for tolerating all religions], and (b) for stirring up sedition, which they had signally failed to prove—therefore Felix dismisses the case out of court, notifying them that when Lysias the kiliarch may come down, they shall have a new hearing; meanwhile he treats Paul leniently, extending full privileges of gospel grace to him and all who

come to him, either for philanthropic or evangelical purposes.

PAUL PREACHES TO FELIX AND DRUSILLA.

24-27. During Paul's trial, he managed to get in so much straight gospel truth as to at least arouse the governor's curiosity "concerning the faith which is toward Christ"; consequently, in a few days he avails himself of the opportunity to hear his prisoner preach the gospel with all possible freedom, spiritual and physical.

25. "And while he reasoned concerning righteousness [*i. e.*, justification], temperance [*i. e.*, *egkrateia*, from *ego*, I, and *kratos*, government; hence that beautiful self-government in perfect harmony with the Divine law, which is but another name for entire sanctification, showing up the practical side], and judgment to come." This was an astounding revelation to that avaricious, ambitious, licentious Oriental potentate, not only awfully corrupt in his administration, swindling his subjects for paltry pelf, but debauched in his private life, at that time living in adultery with his wife Drusilla, a royal Jewish Herodian, celebrated for her beauty, the wife of Azizus, the king of Emesa, whom Felix had maneuvered to seduce and leave her royal husband, elope with him and become his wife. To this corrupt and debauched royal train, Paul's sermon on justification, sanctification and final judgment was a thunder-clap of trepidation and dismay from beginning to end. How wonderful the power of the gospel! Here you see the prisoner in chains standing on the lofty pinnacle of Divine truth and inflexible justice, his regal prosecutors in tears, trembling at his

feet! Sorry to say, the record of Felix is anything but good. Though he trembled and quaked under the first gospel sermon of Paul, he wore off his convictions, heard Paul ever and anon two whole years, only hardening under his ministry, like multiplied millions who tremble with an earthquake conviction when they first hear some powerful preacher of the Sinai gospel. Unfortunately they pass the gracious opportunity, resist the Spirit, wear off their conviction, become immovable and finally drop into hell. With such, who have actually passed the dead line, this old wicked world is rapidly getting filled up. Felix and Drusilla then and there passed the fatal bourne and plunged into ruin temporal and, we fear, eternal, the latter perishing with her only son in an eruption of Mt. Vesuvius, buried alive in the burning lava, doubtless a prelude of hell's unquenchable flame, and the former, at the expiration of Paul's two years imprisonment, accused of mal-administration, summoned to Rome to answer charges before the Emperor, narrowly escaping with his life, only to be cast away into perpetual banishment, thus both of them signally verifying the awful warnings so timely given by Paul, but sadly by them depreciated and rejected. Instead of bringing Lysias from Jerusalem, and giving Paul a fair trial, as he had promised, he kept him there two whole years actuated only by the sordid hope that some of Paul's friends would pay a big lot of money for his release. Finally, at the end of the two years his own awful troubles set in, culminating in his dethronement, arrest and prosecution for his life under accumulated charges from mal-administration. Hence in his awful emergency, friends were scarce. Consequently

he purchased the friendship of the Jews by leaving Paul a prisoner in chains, though from the time of his trial, when first he became a prisoner, well assured of his innocence and his own duty to release him.

CHAPTER XXV.

PAUL'S APPEAL TO CÆSAR.

1-12. Festus, the successor of Felix in the governorship of Judea, like Lysias, the kiliarch of Jerusalem, shows up a very beautiful character in all of his dealings with Paul, but one thing preventing him from releasing him at once, and that was Paul's appeal to Cæsar, which I trow was providential. An evangelistic tour in Rome, the world's metropolis and capital, had been the life-long ambition of Paul. Though I traveled that same route, going from Jerusalem to Rome in twelve days, three years ago, in Paul's day, without steam engines or mariner's compass, it was a greater undertaking than the circumnavigation of the globe at the present day. Paul had no money with which to prosecute a voyage of two thousand miles [the way he went]. By appealing to Cæsar he thus providentially compelled his enemies to defray all of his traveling expenses. Oh, how God makes the wrath of men to praise Him! At the very time when angry Herod was killing all the boy babies of Bethlehem, to cut off Jesus lest he dethrone the Herodian dynasty, behold Jesus has gone far away into Egypt on the back of a donkey! At the very time when Pharaoh, who symbolizes the devil, was

killing all the boy babies born among the Hebrews, in order to cut off some mighty man that might rise in the coming generation and lead them out of bondage, behold! he had Moses, the very one who was to do the mischief, flourishing like a king in his own palace, and pouring out his own money to hire his mother to nurse him, charging her all the time to give that child every possible attention and to feed him on the very fat of the land. When Festus, immediately after his inauguration at Cæsarea, went up to Jerusalem, and the Jewish magnates appealed to him, charging his predecessors with delinquency in duty, and urging him to popularize the very beginning of his administration by inflicting capital punishment against Paul, he assures them the matter shall receive his immediate attention, saying to them,

5. "Let those who are influential among you coming down prefer charges, if there is anything criminal in the man." In a few days Festus returns to Cæsarea and the high priest, accompanied by his cohort of ecclesiastical notables, comes down from Jerusalem and stands up in prosecution of Paul, as on former occasions, utterly incompetent to bring against him a solitary charge, criminal in Roman law, but simply allegations of disharmony with the ecclesiasticism of which the Romans knew nothing and cared less. Pursuant to the persistent and vociferous clamors of the Jews, when Festus asked Paul if he was willing to go up to Jerusalem and be tried by him there, he then appeals to Cæsar, claiming his right as a Roman citizen to stand at the highest tribunal of the empire, protesting that no one shall take his life merely to gratify the Jews, whom he has in no way injured.

12. "Then Festus, speaking with the assembly [*i. e.*, privately taking council with them], responded, Thou hast appealed to Cæsar; unto Cæsar thou shalt go." Here we have a *finale* of the aspirations, contemplations and prayers which had struggled in the bosom of Paul a quarter of a century. Now, behold! victory is in sight. The wrath and power of the empire are pledged to send Paul to Rome.

PAUL'S TRIAL BEFORE KING AGRIPPA.

(Ver. 13 to Ver. 32, Chap. XXVI.)

This, by far the greatest prosecution of all, had no reference to the immediate destiny of Paul, *i. e.*, they are no longer trying for his life, as that matter has gone out of their hands, transferred to the emperor the moment Festus and his court admitted Paul's appeal. But having admitted the appeal, Festus finds himself in a terrible dilemma, apparently unanticipated, *i. e.*, having admitted the appeal, and put himself in a position where he is forced by law to send Paul to Rome to be tried by the emperor, and, at the same time, having not a solitary allegation recognizable in Roman law to send along with the criminal. Hence Festus sees that he has exposed himself to criticism and burlesque, probably to his own serious official detriment. Will not the emperor say, "Is not this pro-consul of Judea green as a gourd, to send to me a prisoner for trial, and not a solitary criminal charge against him"? Hence we are not astonished at the solicitude of Festus and his serious dilemma in the matter. When King Agrippa, a prince of the celebrated Herodian family, accompanied by his queen, Bernice, come from Chalcis [their dominion, under the

Roman emperor, the title of king being a mere courtesy, because he was a member of the Herodian dynasty, though now only a Roman pro-consul], come down to Cæsarea to pay Festus a royal visit, the latter, who is now much exercised over his dilemma in Paul's case, relates the whole matter to Agrippa, begging him, if possible, to help him out of the entanglement. In all this we are gratified with the high-toned integrity of Festus, in contradistinction to the condescending strategy and turpitude of his official predecessor, the unfortunate Felix. Describing to King Agrippa the trial of Paul at his tribunal, in which he had appealed to Cæsar, he very beautifully alludes to the transparent rascality of the high priest and his confederates:

16. "To whom I responded that it is not a custom of the Romans to deliver up any man to death before that the accused may have his accuser face to face, and may receive an opportunity of defence concerning the charge." Oh, what a noble law! how invaluable and appreciated here in America at the present day. It was adopted in England when the Barons rebelled against the tyranny of King John, and became the Magna Charta of English freedom. Thence transferred to America and adopted by the Colonial Congress, it became the battle-cry in the Revolutionary War, finally triumphing in the victories of Yorktown. It is this day the shibboleth of civil and religious liberty, without which martyrs' blood would flow as in days of yore. Festus assures Agrippa that there was nothing against Paul except the superstitious clamors of the Jews charging him with disharmony in reference to their own religion, but nothing involving

criminality in Roman law, there being a controversy over one "Jesus who is dead, whom Paul certifies incessantly that He liveth." Agrippa, belonging to the celebrated Herodian family though a mixture of Idumean and Jewish blood, ranked as a Jew and claimed to be a loyal orthodox member of the Mosaic church. Hence we see Paul addresses him as a brother in the church, unlike Lysias, Felix and Festus, who were heathen Romans.

CHAPTER XXVI.

Agrippa having joyfully acquiesced in the impertunity of Festus to help him out of his dilemma, proposes to become the umpire in person. As now it is no longer pertinent that they try him for his life, that prerogative having gone out of their hands by virtue of his appeal to Cæsar, and Agrippa knows well, being an expert in all the problems and institutions of the Jewish religion, that it is nonsensical to send the emperor any of these allegations in reference to the Jews' religion, as he will only throw them aside and discount Festus for sending them, there is nothing left for him to do but turn Paul loose to speak *ad libitum*. Of course, Paul just turns loose, preaching Jesus and the resurrection with all his might, and, of course, amid all telling his experience of his miraculous conversion, and commission by the risen and glorified Savior to go and preach the gospel to the Gentile world.

16. " For unto this I have appeared unto thee, to make thee a minister and a martyr of the

things which you see, and of which I shall appear unto thee"; *i. e.*, Jesus continued to reveal His wonderful truth to Paul, inspiring him to write more of the same than any other man.

17. "Delivering thee from the people and from the Gentiles, to whom now I send thee,

18. "To open their eyes." The devil knocked the eyes out of humanity in the Fall. Hence all alike, good and bad, walk in the devil's rayless midnight till the resurrection power gives sight to the blind to open their eyes. "To turn them from darkness into light." We are not only in blackest darkness, but we ourselves are darkness throughout so long as we remain in the black regions of Satan's rayless kingdom. Regeneration takes us out of darkness into the light of God's kingdom. Then sanctification takes all the darkness out of us, so filling us with light as to make us light itself throughout, having no darkness. "From the dominion of Satan to God." Regardless of all our moral goodness and church loyalty, we are in the devil's merciless grip till the Omnipotent Jesus delivers us. "That they may receive remission of sins." This is our first great deliverance. When the light comes, conviction interpenetrates, and we cry importunately to God for deliverance; in utter desperation fully recognizing our meetness only for hell fire, we cast ourselves on the mercy of God in Christ. Then for Christ's sake alone He cancels all our sins from heaven's chancery, removing our guilt, counting us righteous in Christ's stead. "And inheritance among them who have been sanctified by faith, which is in me, and have it yet better than ever." We have here the perfect tense of *hagiadzoo*, "sanctify," which

in Greek has more than double the force of the English, *i. e.*, meaning that we have been sanctified in past time and have it yet better than ever. Oh, the riches of redeeming grace and sanctifying power! And how do we get it? “Not by works” (Eph. 2: 8); not by growth, death, nor purgatory, but as we see here so clearly and unmistakably revealed in Paul’s commission, it is by faith, and nothing but faith, having reached believing ground by radical and complete consecration. Here Paul becomes wonderfully impetuous, preaching to two kings and queens, as well as a great audience.

22. “Therefore having received help from God, I stand unto this day, testifying both to small and great, saying nothing else than those things which the prophets and Moses said would come to pass,

23. “If Christ should suffer, if he should first rise from the dead, he is about to proclaim light to the people,” *i. e.*, the Jews and the Gentiles. Paul sweeps away all defalcation from King Agrippa as a member of the Jewish Church, because he proves everything appertaining to Christ by Moses and the prophets, meanwhile his application to the Gentiles, *i. e.*, not only Festus, but all the Roman world, is equally sweeping and conclusive. At this moment Festus breaks down, unable longer to restrain his impulses and hold his peace,

24. But shouts uproariously, “Paul, thou art beside thyself; many writings have turned thee into insanity,” seeing that Paul is a man of greatest learning, a real expert not only in the rabbinical lore of all by-gone ages, but thoroughly posted in all the learning of the Gentiles. Such is the power of his oratory, the irre-

sistible logic of his arguments and the irrefutable force of his burning pathos, that Festus leaps to the conclusion that immense study has overwrought his brain and turned him into insanity, thus finding a high way to account for all the troubles in the case.

25. "But," says he, "I am not mad, most noble Festus, but speak the words of truth and soberness." Well could Paul address him "most noble Festus." His deportment in the Pauline trial, appeal and transportation is irreproachable. Though heathen, he was certainly a man having sterling qualities of head and heart. Paul now addresses King Agrippa in person, as he is his brother in the Jewish church; he is sanguinely hopeful, by proving to him clearly by Moses and the prophets that Jesus is the Christ, of converting him to Christianity.

27. "O King Agrippa, dost thou believe the prophets? I know that thou believest them." Paul has cornered Agrippa, having a double grip on him because he is a Jew. Having proved so conclusively and irresistibly the Christhood of Jesus by all of the prophets, he thus precipitates the confession of Agrippa, constraining the king to break silence and put a quietus to the over-mastering vehemence and foregone conclusion of Paul, that because he does believe Moses and the prophets, by whom Paul has so powerfully and unanswerably proven the Christhood of Jesus, therefore he is constrained to confess the great salient facts of the gospel.

28. Agrippa said to Paul, "You persuade yourself with little persuasion that you make me a Christian." The E. V. misses this translation. See R. V. Agrippa stoutly resisted the preaching of Paul, grieving the

Holy Spirit, rejecting the unanswerable Scriptural arguments of Paul, and showing no evidence of conviction. To his cheerless and hopeless negative answer, Paul simply responds in an ejaculatory prayer.

29. "I would to God that not only you but all those who hear me this day, both with little and much persuasion, were such as I am except these bonds." He prayed for their greatest possible good, that they might have the great salvation which he enjoyed, with none of his temporal afflictions. This verse is Paul's benediction on the adjourning multitude, as King Agrippa had wound up the meeting by his positive negative answer to Paul's mighty appeals to accept Jesus as the Christ.

31, 32. After they have returned to the palace they talk over the matter, Agrippa giving his verdict unequivocally decisive of Paul's utter innocence, assuring Festus that there was no reason for not releasing him on the spot except his appeal to Cæsar. While King Agrippa was a stalwart Jew, loyal to the fallen church, and in no way disposed to forsake the multitude, incur the ban of popular churchism and fall in with a few despised Nazarenes, he here shows up very beautifully the integrity of a civil officer, contrasting conspicuously with the falsifications, hypocrisy and rascality manifested by the high-priest and the leading ministers of the Jewish church, revealing the sad fact that when preachers are blindly manipulated by the devil, they are decidedly more unjust, cruel and bloodthirsty than civil rulers, though also in the hands of Satan. Ecclesiastical law, when out of harmony with the Bible, and manipulated by the devil through a fallen clergy, is cruel as the grave and merciless as hell. Wisely did

Paul appeal from it to Cæsar. While Agrippa manifested no sympathy with Paul's religion, unlike those blood-hounds, *i. e.*, the leading preachers of the fallen church, clamorous for innocent blood, he pronounced an unequivocal verdict of innocence in behalf of Paul.

CHAPTER XXVII.

PAUL'S VOYAGE AND SHIPWRECK.

1-44. Fortunately Paul is committed to the Roman centurion Julius of the imperial cohort, who, in the *finale* also shows up a very beautiful character for gentility, so yielding to the Holy Spirit and to God's Providence as to become the staunch friend and protector of his Apostolical prisoner.

2. Adramyttium is a Mysian port on the Mediterranean, one of whose ships enjoys the first honor of carrying the Rome-bound trio, Paul, Aristarchus and Luke.

3. Sidon is an old Tyrian maritime city celebrated in the days of the prophets along with Tyre for magnificence, wealth and commercial enterprise. At this first stop, as well as throughout the voyage, we see the peculiar kindness of Julius to Paul.

4, 5. They now avail themselves of the island Cyprus as a wind-break, sailing up near the western coast of Asia, landing again in the harbor, Myra of Lycia, where they finally disembark from the ship on which they had sailed.

6, 7. At that time Alexandria, Egypt, was one of the greatest mercantile cities in the world; at the

mouth of the Nile valley, the most productive country on the globe, it becomes the emporium whence vast quantities of wheat are shipped to Rome. Hence Egypt was pronounced the granary of Rome. So here Julius, finding an Alexandrian corn-ship bound for Rome, embarks with all of his prisoners. Cnidus is a peninsula at the entrance of the Ægean Sea between the islands of Cos and Rhodes, around which the ship is awfully impeded in her passage because of contrary winds. After many days of slow and toilsome progress they have succeeded in reaching the island of Crete opposite the city of Salmone, endeavoring to sail round on the north side of it, using it as a protection from the winds.

8-10. They seemed to have embarked from Cæsarea in August, A. D. 58. Without steam-engines and mariner's compass, subject to all the caprices and mutations of winds and tides, navigation was regarded as very unsafe after the autumnal equinox, celebrated by the Jews in a fast. Now, having been so detained by contrary winds, they have been caught out in the winter, the equinox having already passed, and Paul avails himself of God's gift of prophecy to warn them against departing from the harbor called Fair Havens, in the island of Crete, assuring them of great perils and loss awaiting them.

11. Julius thinks the pilot and captain certainly understood navigation better than a preacher utterly ignorant of nautical science. Therefore, he followed their advice rather than the prophetic warnings of Paul, the pilot and captain suffering utter bankruptcy in the wrecking of the ship, and miraculously escaping with their lives.

12. The most of the people concluded they had better reach the harbor Phenice, of the same island, looking down the southwest and northwest winds, believing it to be more secure than Fair Havens.

13. Therefore, awaiting their opportunity, when the south wind was blowing, thus to leave the dangerous shore and get out into the deep, "raising sails and anchor," they continued to sail along near Crete.

14. Not long afterward a typhoonic wind, called *euquilla*, set in against them. The wind had been from the west much of the time since their voyage, and then from the south. Now this awful tempest sets against them from the northeast. The E. V. calls it euroclydon, from *euros*, "the east wind," and *kludoon*, "a wave." This is a mistake. A wind directly from the east would have dashed them quickly against the mainland of Greece, as Crete is but a short distance. The word is "*euquilla*," from *euros*, "the east wind," and *aquilo*, "the north wind," hence it means "the northeast wind," which is in perfect harmony with the facts in the case, as it drove them directly to the west of Malta.

15. "And the ship, being caught and unable to resist the wind, surrendering, we were carried along." The tornado was so awful as to prove utterly irresistible. I was in a storm on the Atlantic Ocean five days and nights, aboard a great German steamer with thirty-six boilers, shooting through mountain seas like an arrow.

16. "And running under a certain island called Clauda," *i. e.*, on the windward side of the island, in order to protect them from the awful violence of the storm, "we were scarcely able to get possession of

the boat," *i. e.*, to get the boat up into the ship, as they had but one, and that their only hope in case of a wreck.

17. "Which lifting up, they use helps, undergirding the ship," *i. e.*, under the temporary protection of the island *Clauda*, with the greatest effort and peril they manage to get ropes around the ship, tying it up tight, lest it break all to pieces in the violence of the storm. During the storm above mentioned on the Atlantic Ocean our ship would crack loud as thunder, impressing me that she was breaking in two in the middle. "Fearing lest they may fall into quicksands, lowering the gear, they were thus borne along,

18. "And we being violently tossed by the tempest, forthwith they were making the casting-out,

19. "And on the third day with their own hands cast out the rigging of the ship." Luke mentions the fact that the sailors themselves, the very ones to use the ship's rigging, even cast it overboard with their own hands. Why? Because they were utterly incompetent to make any use of it, and it was only in their way and a hindrance to them.

20. "Neither sun nor stars appearing for many days, there being no small tempest on us, finally all hope that we should be saved was taken away." Now sailors and passengers, soldiers and officers all alike give up in utter desperation, expecting nothing but a watery grave every minute. And why did not the ship go down? Because she carried Paul, and his work was not finished. When John and Charles Wesley were sent by the Episcopal Church to America to preach to the Indians, and an awful storm on the Atlantic, lashing the spars with the billows and

opening deep chasms, into which the ship madly plunged, while great seas rolled over the deck, and the oldest sailors gave up in utter despair, the last hope having fled, why could not that ship go down? She carried John Wesley.

21-24. "Man's extremity is God's opportunity." All are at their wits' end, looking out every minute to be swept in watery, winding sheets. This is an auspicious epoch. They are ready now to listen to anybody or anything, as all resources are gone. Despair has come, and they are consequently ready to hail the dawn of hope from any source whatever. "Paul standing up in their midst." Though a prisoner in chains and guarded by soldiers, he now comes to the front, takes command of the ship, sailors, soldiers and passengers, reminding them of their unfortunate mistake in disobeying him when they loose from Crete, thus incurring the hopeless loss of the ship and cargo. But now, to the unutterable surprise of all, hope for dear life dawns on them. This old prisoner assures them that the God whom he serves has come and stood over them amid the sweeping cyclone, assuring him that he is to stand before Cæsar, and that he has given him the lives of all the people sailing with him, two hundred and seventy-six souls, not one of whom shall perish, though the ship shall go down to the bottom of the dark, deep sea.

25. "Wherefore, men, be of good cheer, for I believe God, that it shall be in the manner in which he has spoken to me." Dr. Cullis, of Boston, one of the brightest saints and most efficient workers in modern times, gave great notoriety to this Pauline watchword in the storm, "I believe God." How fortunate

they were to have God's prophet on board; otherwise none but perhaps the sailors in the boat would have escaped a watery grave in the sinking ship.

26. In my travels we stopped about half a day at the island of Malta, the Melita here mentioned.

27. This island is not in the Adriatic Sea, but the Mediterranean, opposite the mouth of the Adriatic, and at that time considered as belonging to it. When at midnight the sailors surmise that they are approaching land,

28. "Sounding and finding the sea only twenty fathoms deep and then running on a short distance and sounding again and finding it only fifteen fathoms, they know the land is nigh,

29. "And fearing lest they may fall on rough places, casting forth four anchors from the stern, they prayed that the day might come."

30, 31. As the sailors know the ship is lost and believe that their only hope to save their own lives is to get away in the boat, they are in the act of launching it into the sea, at the same time pretending that they were trying to cast anchors from the prow to help hold the ship. Paul wonderfully enjoyed that gift of the Holy Ghost denominated "discernment of spirits" (1 Cor. 12: 10). Consequently, reading the motives and solving the stratagem of the sailors, and knowing that they would be needed to manage the ship, he shouts out to the centurion and soldiers, "If these may not abide in the ship you are not able to be saved." This prophecy was verified in the manner of their salvation, *i. e.*, they all swam ashore, which would have been impossible if they hadn't gotten the ship out from the great sea-breakers into the eddy-water up there in

the bay, which to this day is called St. Paul's Bay. Without the sailors to manage the ship, they never could have gotten there, but all must have perished with the wreck.

32. "Then the soldiers cut off the ropes of the boat and let it fall out" [into the sea]. This settled the matter; no possible means now of getting away from the ship.

33-37. While lying at anchor from midnight till day, Paul has them all at his command. God has brought him to the front and given him complete audience and obedience of all on board, sailors, soldiers and voyagers. He now exhorts them all to eat, as they have fasted fourteen days and nights. No wonder they did not eat. Amid such awful tossing the stomach is incompetent to digest food. Hence universal nausea prevails. Besides, if you saw death looking you straight in the face you would not eat. By this time they are wonderfully cheered up, believing Paul, who assures them that not a hair of their head shall perish, as his God has given him all of his fellow travelers. So Paul encourages them all now to eat, breaking bread and giving thanks to his God in presence of the entire heathen crowd. He begins to eat, and all the balance joyfully follow his example.

38. "And being regaled with the food, they continued to lighten the ship, casting out their wheat into the sea." It was absolutely necessary to make the ship as light as possible so they could run it near enough to the shore for them to make their escape. Hence it was impossible to save the wheat or anything else on board. Paul has no trouble with them. The immediate presence of death, fourteen days and nights,

has so wrought upon them that they are glad to let everything perish, at the same time unutterably delighted with dear life.

39. At day dawn, behold! the first land they have seen in two weeks bursts upon their delectable vision. No one on board identifies it. However, "they discover a certain bay having a shore into which they mutually agreed if possible to thrust out the ship.

40. "Knocking off the anchors they left them in the sea; at the same time loosing the bands of the rudders and raising up the main sail for the wind, they made toward the shore.

41. "And falling into a place where two seas met, they ran the ship aground; and the prow indeed being broken, remained motiuousless, and the stern was torn off by the violence of the waves.

42. "It was the counsel of the soldiers that they may kill the prisoners lest some one, out-swimming them, may escape." Roman law was awfully rigid with the guards, taking their lives as a substitute in case they permitted prisoners to escape. They now saw that it would be impossible for them to manage the prisoners in the water, as everyone would have to swim for his life and very probably some of the prisoners would prove more rapid swimmers than the soldiers, thus excelling them in the swimming match, reaching the land first and making their escape.

43. "But the centurion, wishing to save Paul, prohibited them from the counsel, and commanded those who were able to swim, first casting themselves overboard, to go out to the land,

44. "And the rest, some on planks and others on certain pieces from the ship; and it thus came to pass

that all arrived safe to the land." This deliverance is one of the greatest miracles recorded in the New Testament, illustrating the immortality of God's saints till their work is done, as in the case of Paul, and the infinite value of the Lord's saints to other people, as in case of all the balance, whose lives were perpetuated simply because God's prophet was on board, having the message of life to deliver to many others before he left the world.

CHAPTER XXVIII.

THE LANDING AND DIVINE HEALING.

1-6. The island of Malta, as they told me when I was there three years ago, is still infested with those venomous reptiles here mentioned, because the prickly pear there abounds indigenous, growing in clusters so dense and producing needles so fine and sharp that they will pierce the flesh far into the bone before one is aware, thus affording both hiding-places and protection for these dangerous vipers, of whose poisonous bite you see here Paul was miraculously healed, convincing the simple natives that he was not a murderer thus suffering divine retribution, but a god, having power over the poison which, without Divine intervention, always proved fatal.

7-10. Here we see Paul rendered himself eminently useful while on the island, practicing divine healing, not only in behalf of the old king, who was dying of bloody flux and fever (an awful combination), but many others. It seems that the healing was quite

general among the suffering invalids of the island. "Going in and praying and laying hands on him he healed him." This is a beautiful and profitable lesson for us all. When we find sick people we should go in and pray for them, with the simultaneous imposition of hands, committing them to God for healing. The people were very grateful for his benefactions, not only showing kindness to him and Luke and Cleopas during their three months' sojourn on the island, but loading them with good things to eat on their voyage when they embarked amid singing birds and blooming flowers the next February, which is spring-time in that climate. Of course, Paul and his comrades labored in the interest of souls, preaching the gospel to them, but in this hurried narrative it is not mentioned.

RE-EMBARKATION FOR ITALY.

11. It was an Alexandrian ship that went down in the muck. Now they embark in another of the same company which had spent the winter in the island, and was dedicated to the sons of Jupiter, *i. e.*, Castor and Pollux, who were believed to have great power over storms. Hence they were sacred to sailors. When I was in Rome I saw their statues, very large, and said to be two thousand years old. Rhegium is on the coast of Italy. They sailed in a circle from Syracuse, the capital of the large island of Sicily, on a direct course from Malta to Rome. The circular course was to keep away from the Scylla and Charybdis, terrible whirlpools off the coast of Sicily, the consternation of all ancient mariners, the theme of many a legend and poem, but of latter days utterly bereft of their glory by the steam engine and mariner's compass.

13. Puteoli is now the city of Naples, the metropolis of Italy.

14, 15. It is two hundred and twenty miles to Rome. Paul and his comrades had a nice walk. I ran over it by steam. The brethren came out forty miles and met him at the Appii Forum and the Three Forums, a good recreation walk.

PAUL'S RECEPTION AT ROME.

16. He is permitted to select his quarters and preach the gospel *ad libitum* to all who saw proper to attend his Bible school. This continues two years daily, and was then discontinued by the untimely death of Marius, the commander-in-chief of the prætorian army, which guarded the royal palace and the emperor's person. Of course, the emperor was too great a man to give personal attention to a prisoner. Hence Marius received Paul, and gave him perfect liberty as long as he lived. This was owing to the excellent and even wonderful report given him by Julius, the centurion, who told about the storm and thrice miraculous deliverance through this paradoxical man, and the letter of Festus, simply stating that there was nothing against him criminal in Roman law, but simply complicated matters connected with the Jews' religion. These two years in Paul's own hired house in Rome are memorable not only for his preaching, but for his writing the Acts of the Apostles, and Epistles to the Ephesians and Colossians and Philemon. Having arrived February, A. D. 61 (leaving Cæsarea August, A. D. 60), he is taken out of his hired house February, A. D. 63, Marius, his friend and protector, having died, that official's successor, neither reading nor caring

for the letter of Festus and the report of Julius, became rigid with him, taking him to the barracks, where he wrote the Epistle to the Philippians, stood his trial, and was acquitted for the want of evidence. Again returning to his vast field of labor in Greece and Asia, visiting the churches once more, and writing the Pastoral Epistles, A. D. 65-7, he was arrested at Necropolis, Macedonia, and again imprisoned in Rome on charge of the conflagration which was imputed to the Christians, tried and condemned by Nero, and beheaded about one mile west of the city gate. I was on the spot in 1895.

PAUL'S RECEPTION OF THE JEWS AT ROME.

17. When the Jews finally failed in Judea, and they saw Paul was gone far away to Rome, they utterly surrendered their enterprise for his destruction, of course knowing that their brethren in Rome were but a handful in the heart of the heathen world, and could not hope to be especially influential with the emperor, who neither knew nor cared anything about their religion.

21. Consequently they neither wrote letters nor sent delegates to Rome to assist the prosecution of Paul.

22. "We desire to hear from thee the things which thou thinkest; for concerning this heresy it is known to us that it is everywhere spoken against." The Greek word here translated "sect" in E. V. is *heresy*, which means separation, and truly applied to the followers of Jesus, because in so doing they necessarily became separate from the rank and file of the church, who rejected Him. The Holy Ghost is the Spirit,

Revelator, and Successor of our ascended Jesus, who promised to "be with us always, even unto the end of the age" (Matt. 28:20). The holiness people are simply the followers of the Holy Ghost, the Substitute of Jesus in His dispensation. In following Him we become spiritually separated from the fallen, worldly churches, and consequently heretics from their standpoint. Here you see the primitive Christian Church was denominated "heresy" by the Jews. In a similar manner, the true people of God in all ages have been anathematized and persecuted as heretics, because we can not be true to God without so separating ourselves experimentally and practically from the apostate ecclesiasticisms as to become heretics in their estimation.

23. "And appointing a day with him, they came to him in his hired house in great numbers, to whom he expounded, testifying the kingdom of God, and persuading them concerning Jesus, both from the law of Moses and the prophets, from morning till evening." We see not only throughout the epistles but constantly in the Acts a peculiar prominence given to the "kingdom of God." The connection here shows very clearly that Paul on this occasion told them that Jesus of Nazareth, who had been crucified, was none other than the King of Israel, the Successor of David, who is coming back to restore the kingdom of Israel and reign forever. This kingdom was predicted by the old prophets, proclaimed by John the Baptist and preached by the Savior and His apostles and their successors to all nations, calling out the elect, and getting the bride ready for the return of her divine Spouse from heaven, when He will restore the kingdom of David and reign forever (Acts 15:14-21).

24, 25. This proved no exception to the universal rule in all the Pauline ministry: the Jews divided, some with Paul and some against him. So here, as everywhere else, he got the credit of dividing the Jewish church. All salvation is bound to produce division, as Jesus said: "I came not to send peace on earth, but division." People can not be saved without breaking up their old worldly and carnal alliances, social, civil and ecclesiastical. Paul winds up this day's preaching with that notable quotation from Isaiah setting forth the spontaneous rejection of the Holy Ghost by the Jews and all other fallen churches, thus incurring spiritual blindness, hardness of heart, utterly grieving away the Holy Spirit, crossing the dead-line and sealing their doom in heli.

28. Now Paul having given the Jews his first message, turns to the Gentiles. So in all our ministry we are to begin with the church people, giving them the first gospel privileges, then when they reject, go at once to the "highways and hedges."

30, 31. So during Paul's ministry of two years in his hired house, he was constantly "preaching the kingdom of God, and teaching the things concerning the Lord Jesus," with all authority, no one hindering him. During this gospel dispensation, the church, *i. e.*, the *ecclesia*, is to prevail throughout all nations, this word meaning "the called out." Hence the great work of the gospel age is to call the people out of this wicked, ruined world and separate them unto God, thus getting them ready for the return of our glorious King, who now sits upon the mediatorial throne at the right hand of the Father. "The age to come" (Heb 6: 5) will not be the church period, but the

Kingdom, Satan having been cast out (Rev. 20), and the world redeemed and dominated by the King of Glory, so the people will no longer have to come out of the world to be in harmony with God, as the world will have been gloriously delivered from Satan's kingdom and

“ King Jesus shall have dominion over river, sea and shore ;
Far as the eagle's pinion or dove's light wing can soar.”

APOLOGUE.

This book is invaluable, giving us the inspired history of the founding, progress and establishment of the Apostolic Church, with its organization emanating from the hand of the Divine Founder. As we read and study this book we can see all the differentia of our Lord's institution for the evangelization and salvation of the world. We find the organization exceedingly simple and practical, consisting of the *episcopus*, *i. e.*, the overseer, having charge of the spiritual interest of each little *ecclesia*, *i. e.*, holiness band. Then the deacon, the custodian of the temporal interests of the *ecclesia*. To these two specific officers is added the eldership, really an institution established in Israel by Jethro, the Midianitish priest belonging to the Patriarchal dispensation, and the father-in-law of Moses. This well-known institution in Judaism was transferred by the apostles to the Christian Church, an auxiliary of both the pastor and the deacon, having charge of the general interest, and constituting a safety-valve and a balance-wheel for the general security of the whole machinery and the efficiency of its operation. All these officers are determined by the Holy Ghost, the Builder and Proprietor of the institution. When a church needs a pastor, a deacon or an elder, let all the members fall on their knees before God and ask Him to supply the deficiency. He will always do it,

clearly revealing to His spiritual people the one on whom the lot falls. If divisions arise in the membership, remain on your knees before God and He will heal all the breaches and happily unify His people. Rest assured, there is universal harmony in the baptism of the Holy Ghost (1 Cor. 12: 13). "Let God be true and every man a liar." The Word of God is the umpire in every case; that Word says, "By one Spirit are we all baptized into one body." Carnal parties will frequently lop off, manipulated by Satan. This we can not avoid; yet God's true people are a unit, and will ever so remain. Brethren, all who disagree and would have charity to please us, union there never can be unless we be one in Jesus; one as He is one in God in spirit and in disposition; this the Holy Scriptures teach; it is plain without an exposition. If the churches of Christendom would go back to New Testament simplicity, all partition-walls would tumble down and denominational lines, in due time, disappear. There is no reason why there should be a schism in the Church of God. None of us will ever see His face without the baptism of the Holy Spirit, which invariably unifies all who receive it. The people of God in non-essentials may yet differ as widely as in the Apostolic age, when thousands of Jewish Christians were practicing circumcision, bloody sacrifices, watery catharisms, Nazaritic vows and all the institutions of Moses, and the Gentile Christians doing none of these things. Yet they were all *bona fide* members of the same gospel church under the immediate eye of the apostles. Hence there is no reason why trine-immersion, foot-washing and kissing Tunkers and utterly non-ritualistic Quakers should not be *bona fide*

members of the same New Testament church, worshipping together in perfect harmony and fellowship. This magnification of non-essentials, which has divided up and alienated the Church of God, is simply a prominent form of Satan's idolatry. The New Testament [which really contains in practical revelation all the symbolic truth of the Old] is our only code of laws. You may legislate as much as you will, yet it is all null and void, merely optionary, unless it be at least a substantial transcript of the New Testament. So long as the Christians were anathematized, persecuted and martyred by the world, they got along without a human creed, satisfied with the simple Word of God. When the conversion of the Emperor Constantine took them from the lion's mouth and the burning stake to Cæsar's palace, the first thing they did was to call an ecumenical council to Nice, Bythnia, and make a human creed, under the presidency of the Emperor sitting in a golden chair, thus passing from New Testament simplicity out into the complicities of human ecclesiasticism, so moving off into darkness and entering upon that ominous downward trend, soon culminating in priestcraft, prelacy and popery; and picking up the murderous weapons for three hundred years used by their pagan predecessors, they turned them against the heretics, *i. e.*, the Lord's true people, who dared to walk in the light, follow Jesus, be true to the Holy Ghost and His Word, and thus separate from the Catholic Church, lighting the fires of the Inquisition, and again deluging the world in martyrs' blood. Holiness people, beware! The moment you depart from New Testament simplicity you are off in the track of fallen Judaism, Roman-

ism, and the dead churchism of the Protestant world. Shall we not profit by the wreck and ruin of our predecessors? Our only possible security is in sticking pertinaciously to New Testament simplicity, walking in the triple leadership of our Heavenly Father, His Word leading our intellects, His Spirit our hearts and His Providence our bodies. If true to this triple leadership, we are as safe on earth as in heaven. We are certain to have much conflict with the various leaders of human ecclesiasticisms, who are practical rivals of the Holy Ghost, the only Leader of God's people. When you make rules and regulations, recognize them as an optionary convenience of your own, and do not give them the force of law. Let it be understood that the New Testament is your only code of laws and the umpire in every case. If we holiness people, whom God has raised up in every nation under heaven to rescue the truth from the *debris* of human ecclesiasticism, perversion and mis-rule and proclaim the pure, free and full gospel to the world, do not get back to the New Testament in its original simplicity and there abide, we will forfeit the crown of glory which God has in heaven for us. Lord, for Jesus' sake, fortify us against all side-tracking devices of the enemy, and help us in the light of the Omniscient Revelator to read and study God's holy Word and to walk in the clear light of infallible truth with one eye on Jesus and His hand on us under the blood, robed and ready, looking for our coming King.

[THE END.]

ROMANS.

ROMANS.

PROLOGUE.

From Jerusalem to Rome is about fifteen hundred miles. I traveled the route directly during my tour in 1895. It is a small matter now, however perilous, prolix and paradoxical in the apostolic age, and attended with such difficulty and danger in the absence of the steam-engine and the mariner's compass, that even Paul, with his supernatural courage, advised postponement till spring, and after all was caught in a storm, wrecked on the Island of Malta, and detained till spring. The second time I crossed the Atlantic I was in a storm which lasted five days and nights, but our noble steamer with thirty-six boilers shot through the face of the tempest like an arrow. Jesus appeared to Paul twice, (*a*) on the Damascus road and (*b*) while praying in the temple (Acts 22: 17), where He gave him his commission to the Gentiles. As Rome was the capital and metropolis of the Gentile world, I trow from the hour of his commission in Jerusalem his heart leaned away toward Rome. Eventually he receives clear light, assuring him that he must go at no distant day. Hence, when he wrote this letter in Corinth, in the winter of A. D. 58, he enjoyed quite a prescience of his ministry in Rome in the near future. His arrest and imprisonment in Jerusalem took place

in June A. D. 58, being soon carried to Cæsarea to save his life from the mob, and there detained by the avaricious Felix—in hopes of filthy lucre for his release—two full years, when, pursuant to his appeal to Cæsar, Festus, the noble successor of the unworthy Felix, was forced by Roman law to send him to Rome, though utterly failing, even through the judicial help of King Agrippa, to ascertain even the smallest allegation against him criminal in Roman law. Hence the letter written by Festus to the emperor, corroborated by the testimony of Julius, the Roman centurion, who had him in custody, secured for Paul great leniency and full evangelistic liberty at Rome during the life of Burrus, the commander-in-chief of the prætorian army which guarded the imperial palace, who, receiving the letter of Festus and the report of Julius in reference to the innocence of Paul, permitted him to enjoy perfect liberty to push the gospel work in his hired mission hall, central in the city, two full years, till this noble man—Paul's only influential friend at the imperial court—passed on to his account with God. His successor, neither knowing nor caring anything about Paul, had him removed to the military barracks, where he wrote the letter to the Philippians, having written the epistles to the Ephesians, Colossians, and Philemon during the two years in his hired house. Who founded the Roman church? We are satisfied that no apostle founded it in person. I trow the "strangers from Rome, Jews and proselytes," on the day of Pentecost, having received the baptism with the Holy Ghost and fire, went home and founded their own church. As Pentecost was a purely Jewish assembly (I mean religiously, as all proselytes were

Jews in an ecclesiastical sense), of course the original nucleus of the church was about all Jews. We ascertain from Paul's long catalogue of salutations in the sixteenth chapter that he knew personally quite a host of the members when he wrote this letter at Corinth early in A. D. 58. Rome was the center and metropolis of the known world, as well as the home of the emperor and his five thousand senators, the rulers of the world. Consequently the trend of universal immigration to Rome was great. Paul arrived in February A. D. 61, the Pentecostal revival being June A. D. 33. Hence during these twenty-eight years a host of Paul's converts, not only from Asia, but especially from Europe, had migrated to Rome, not only swelling the membership, but revolutionizing it in the fact of giving a majority to the Gentile element. Hence, when Paul wrote this letter, he had quite a multitude of happy Christian friends and acquaintances at Rome, not only ready to receive with joyful appreciation this wonderful letter, but to greet the apostle with joyous welcome, even walking out to the Appian Forum and Three Taverns (forty miles) to greet and accompany him into the city and introduce him to the brethren.

THIS EPISTLE.

I may here safely observe that among all the apostolical epistles, Pauline and general, this bears the palm, and even among all the books of the whole Bible, for symmetry, beauty, comprehensibility, unity and variety, this book stands pre-eminent. As Rome was the capital and metropolis of the whole world, it is believed Paul did his best in this noble production,

so comprehending and expounding every phase of gospel truth that if all the rest of the Bible were lost, this epistle would furnish all the truth necessary to salvation. Opening with the sin side of the argument, he addresses the first chapter to the heathens, appropriate at this great emporium of paganism. When I was there three years ago I was in the Pantheon, a great temple in which all the gods were worshiped. This was there in Paul's day. Chapter 2 is addressed to the Jews, who were the popular church-members in that day. With verse 18 of the third chapter the sinward argument closes, and the most thorough and elaborate exegesis in the Bible runs from verse 19 of this chapter through the fifth chapter, expository of justification by the free grace of God in Christ, received and appropriated by faith alone. Chapter 6 is a grand and unanswerable exposition of entire sanctification, while Chapter 7 gives Paul's wonderful Arabian experience of his own glorious sanctification after a three years' conflict with the man of sin and the law (Gal. 1), till God revealed His Son *in* him, having appeared *to* him on the way to Damascus. Chapter 8 is grand and wonderful on the sanctified experience, also running triumphantly into glorification. Verse 29 of the eighth chapter opens that climacteric presentation of election and reprobation, running through Chapter 9 Chapter 11 unlocks the mysterious and much controverted problem relative to the ultimate destiny of the Jews, God's miracle of providence after the expiration of the Gentile times. Chapter 12 is lucidly and gloriously expository of experimental and practical sanctification. Chapter 13 assures us of the Lord's

near coming and the transfiguration of the saints. Chapters 14 and 15 elucidate sundry duties and responsibilities, and the sixteenth is devoted to the salutations of the great crowd of saints who had been saved through his ministry and had migrated to Rome during the twenty-eight years since the church was founded by the Pentecostal converts.

CHAPTER I.

1. "Paul, a slave of Jesus Christ." *Oiketees* means "a hired servant"; *doulos*, the word here occurring, means "slave," the signification at once beautiful and profound; a striking allusion to Old Testament slavery, which went out at the Jubilee. However, the law provided for the indefinite detention of such as were not willing to leave their masters, specifying in that case that the proprietor should nail his ear to the door-post, thus signifying that he should never go out of his house, but abide his slave forever. This is a beautiful symbolism. All sinners are Satan's slaves. All truly sanctified people are God's slaves. Meanwhile the unsanctified Christians rank as hired servants in the kingdom of God, serving for hire; *e. g.*, preaching for a salary, *et cetera*. The sanctified gospel blows the Jubilee trumpet this day in all the world. Responsive to the trumpet call to sanctification, many reject and go back to the carnal freedom of Satan's kingdom, serving God no longer. Praise the Lord, while they go back by thousands, rejecting holiness and forfeiting justification, yet they do not all go back. The elect few still, as in olden time,

say: "Master, I will not leave thee." "Then come up to the door-post and let me nail your ear, so that you shall abide in my house forever;" *i. e.*, let me nail old Adam to the cross, and crucify him, thus sanctifying you wholly, so that you shall never go out of my house. How unutterably blessed to be the "Lord's love slave."

" Perfect submission, all is at rest,
I in my Savior am happy and blest;
Watching and waiting, looking above,
Filled with His goodness and lost in His love."

"An elect. apostle, having been separated unto the gospel of God." "Called" in the E. V. is the word for "elect." We are nominated in regeneration, elected in sanctification, and crowned in glorification. Paul was utterly separated from the world for this work, as God's elect people are this day.

2. "Which He before proclaimed through His holy prophets." "Gospel" means the good news that God has redeemed the world and salvation is free. This was the burning message of His prophets from the days of Abel.

4. "Defined the Son of God with power from the resurrection of the dead, through the Spirit of holiness." The resurrection of our Savior by the omnipotent power of the Holy Ghost was the irrefutable confirmation of His Messiahship, the grand leverage of human faith and the prelude of the universal resurrection of the dead.

5. "Through whom we received grace and apostleship, unto the obedience of faith among all the Gentiles, for His name's sake." The redemption of Christ is the only procuring cause of salvation, the

Holy Ghost the efficient cause, the preaching of the Word the instrumental cause, and faith the conditional cause.

6. "In whom ye are also the elect of Jesus Christ:

7. "Unto all who are in Rome, beloved of God, elect saints: Grace to you, and peace, from God our Father and the Lord Jesus Christ." This is a beautiful, loving and affectionate salutation.

8. "In the first place, I thank God through Jesus Christ concerning you all, because your faith is spoken of in the whole world." The emperors had built great highways into every country in the known world (as it belonged to them by conquest), so traveling was convenient in all the known earth. The stranger in every foreign land had nothing to do but find the Roman road and walk in it till he reached the world's metropolis; as all the roads in England centralize in London. Throughout their universal conquests during seven hundred years, Rome made it a rule to adopt all the religions of the conquered nations, bringing all their gods to Rome, where all were worshiped in the Pantheon, a magnificent circular marble edifice 200 feet in diameter and 200 feet high, still standing and in a perfect state of preservation, now useful for the Holiness people to preach in, as all have a perfect right in that temple to worship any god in all the world, and in any way. Therefore the new religion (Christianity), within the twenty-eight years since Pentecost, had received notoriety throughout the whole world, in the reports carried by the travelers from Rome to the ends of the earth. Bygone ages have been filled with miracles, not only recorded in the Bible, but great and wonderful unwritten by an

inspired pen. In 753 B. C. the jealous king of Alban had Romulus and Remus exposed in the wild woods on the banks of the Tiber. A wolf finding them, instead of devouring them, nursed them with her own milk. Corroboratory of this historic legend, they still keep wolves in the same cave on the spot. I saw them when I was there in 1895. These exposed infants, reared by the wolf, became shepherds on the spot, becoming a rendezvous of the wandering pioneers, and soon swelling into a tribe. By the famous stratagem, well known in history, of securing wives from the Sabines, resulting in the accession of that nation, they proceeded with their conquests over the nations of the earth. So constant was the work of death that the Temple of Janus, whose open doors indicated war, and closed were the signal of peace, never was closed but twice during the 753 years—once during the reign of Numa Pompilius, and again immediately after the first Punic war. At the end of the period it was permanently closed, as the whole world was conquered and peace had come to abide. Then was fulfilled the prophecy, "The scepter shall not depart from Judah, nor a lawgiver from beneath his feet, till Shiloh come." When the Romans had conquered all the world, then Augustus Cæsar was crowned universal monarch, thus taking the scepter from Judah and all other nations at the very time when Shiloh was born in Bethlehem, thus making the birth of the Savior significantly the herald of "peace on earth and good will to men," as the Romans had conquered and thus brought universal peace. Do you not see the hand of God in all this? Nothing was so important to the preaching of the gospel in all the earth as a powerful

universal empire precisely such as Rome. Do you not see with what rapidity Paul passed from nation to nation, preaching the gospel? This he could not have done if all of these nations had not been under the same government. What was true of Paul was equally true of all the apostles and their numerous comrades. Paul, being a learned man, wrote up his travels. The original twelve, "unlearned and ignorant men," with few exceptions, left us no history of their ministry; however, we have a mere epitome in contemporaneous tradition that they all, like Paul, went to the ends of the earth, preaching faithfully till bloody martyrdom set them free to fly away to glory: Paul beheaded and Peter crucified at Rome; Luke hung on an olive-tree in Greece; Matthew suffering martyrdom in Ethiopia, Matthias in Abyssinia, Mark in Alexandria; James, the son of Zebedee, beheaded by Herod Antipas; James, the son of Alphaeus, precipitated from a pinnacle of the temple; Andrew crucified in Armenia, Philip in Asia Minor; Bartholomew skinned alive by order of the barbarous king in Phrygia; Jude shot full of arrows in Tartary; Thomas interpenetrated with a cruel iron bar, and thus martyred, in India; and John, having been miraculously delivered from the caldron of boiling oil in Rome into which he was cast to make soap of him, was then banished to Patmos, where he saw the apocalyptic visions; finally, at the age of 101 years, was translated to Heaven from Ephesus, Asia Minor. Justin Martyr, Irenæus, and other Christian Fathers, so certify, and I believe. Why have we no record in Scripture? Good reason: John himself was the last writer, surviving all the other apostles thirty years. Hence

no one was left to record his translation. John Wesley believed it, and so do I. God, in His wonderful providence, gave the Romans the whole world in one vast consolidated empire, as a grand preparation for the universal propagation of the gospel, which would have been an impossibility without the protection of a universal government. For a similar reason, He gave Alexander the Great all nations A. D. 325, in order to establish the Greek language in all the world as the necessary vehicle which God in His wonderful providence had prepared to transmit the gospel to the world, and retain it in its inspired original to the latest generation.

9. "For God is my witness, whom I serve in my spirit in the gospel of his Son, how I incessantly make mention of you always in my prayers;

10. "Supplicating, if possible indeed at some time I shall be pleased in the will of God to come unto you." Paul had been preaching twenty-eight years when he wrote this letter, all the time desiring and praying that it might be his glorious privilege, in the will of God, to visit the world's metropolis and there preach the gospel in the capital of all the nations beneath the skies.

11. "For I long to see you, in order that I may impart unto you a certain spiritual gift, that you may be established." Since the Bible abundantly reveals entire sanctification as the establishing grace, we legitimately conclude that this is an indirect, though exceedingly forcible, allusion to the great second work of grace, so prominent in the Pauline epistles, as well as the whole Bible. Paul made great tours traveling through many different countries, "confirming the

saints;" *i. e.*, getting them sanctified and established in the experience.

12. "But this is the consolation among you through the faith in one another, both of you and me." While God is the only object of faith, yet in a subjective sense the faith of the saints mutually co-operates, developing reciprocal invigoration, intensification and augmentation.

13. "I do not wish you to be ignorant, brethren, I purposed to come unto you, (but was hindered hitherto,) in order that I may have some fruit among you, as indeed among other Gentiles." A half-dozen years had elapsed since Paul first planted the gospel in Greece, which was separated from Italy only by a narrow sea, yet it is the Adriatic, in all ages notorious as a storm-center and a tempest breeder. In that age, when the art of navigation was in its infancy, the mariner's compass and the steam-engine not yet dreamed of, the enterprise of crossing that stormy sea from Greece to Italy was no insignificant affair. You must remember that when Paul made this voyage it occupied about five months, and involved an awful shipwreck after a storm of two solid weeks without letting up. We must not forget that our apostle was entirely without financial resources, so essential to this long, perilous and expensive voyage. Hence, in the providence of God appealing to Cæsar, he forced his enemies to defray the expenses of this tour, all the way from Jerusalem to Rome. During these twenty-eight years his work had resulted in the establishing of hundreds of churches (*i. e.*, mostly little Holiness bands) throughout Syria, Phrygia, Cappadocia, Galatia, Cilicia, Lydia, Mysia, Macedonia, Achaia and

many other countries. Hence God, in His providence, had thus long postponed his cherished enterprise of preaching the gospel in the world's metropolis.

14. "I am debtor both to Greeks and barbarians, to the wise and the unwise." The Greeks in every ramification of culture and civilization (*i. e.*, poetry, oratory, philosophy and the fine arts) had stood at the top of the world the last five hundred years. Meanwhile, through the Alexandrian conquest, she had given to the world the most wonderful language of all ages, in the providence of God the vehicle for the transmission of the gospel to the uttermost parts of the earth. Hence the Greeks enjoyed a universally recognized pre-eminence above the nations of the earth, all others, even the Jews, contrastively denominated "barbarians." Paul was God's cosmopolitan missionary, like Bishop Taylor at the present day. God help us to feel that we, too, are debtors to all men indiscriminately.

15. "Thus, according to my ability, I am ready to preach the gospel even unto you who are in Rome." The Spirit of the Lord was then profoundly impressing Paul that his long-anticipated visit to Rome was not only a verity, but soon to be realized. Hence it was only three years from the date of this writing till, to the infinite delight of his heart, he entered the world's emporium, "in the fullness of the blessing of Christ."

GOSPEL, DEFINED.

16. "For I am not ashamed of the gospel of Christ: for it is the dynamite of God unto salvation unto every one that believeth; to the Jew first, and

also to the Greek.” How fortunate we are to have a clear, unequivocal, lexical definition of gospel, than which the inspired vocabulary, except the Divine epithets, has no more important word; since on this a world of theological controversy has accumulated with the roll of ages. Here we have every problem solved and controversy circled in a clear and unequivocal definition furnished by the infallible Author of revealed truth. The Greek word here used by the Holy Ghost to define “gospel” is *dunamis*, *i. e.*, dynamite; a word recently introduced into the English vocabulary by the men of science, who discovered the most wonderful and paradoxical of all the mechanical powers in the scientific and artistic world. Ransacking the Anglican vocabulary of 150,000 words, and finding none adequate to reveal their wonderful discovery, they went to the classic Greek and took the very identical word used by the Holy Spirit to define gospel. Hence it is a simple and indisputable fact that gospel is nothing more nor less than “the dynamite of God unto salvation to every one that believeth.” People universally stumble over the sheer simplicity of Bible truth; *e. g.*, wagon-loads of books have been written by learned theologians in an attempt to tell the world what the gospel is. Millions of brains have grown dizzy studying over these controverted exegeses, and wound up utterly puzzled, dumfounded and farther from the truth than when they began. The six thousand sectarian denominations in the world all try to make us believe that the respective creed of each is the Gospel, which is utterly and demonstratively untrue. They are every one wrong. The Gospel is no creed, confession, theology,

dogmatism nor ritualized ecclesiasticism. Neither does it consist in scholastic learning, oratorical power, natural gifts nor theoretical magnetism. It is simply the dynamite of God which reaches the heart through faith alone, as you see this is the only condition specified, and blowing all sin and debris out. When the awful convicting truth of the Sinai Gospel is faithfully preached, revealing hell and damnation for impenitent sinners, and this truth is believed by wicked, hellward bound people through their faith in this awful revelation of their damnation and doom, God's dynamite reaches the deep interior of their depraved hearts, blowing them up into a knock-down conviction, bringing them wallowing and roaring at the mourner's bench. Then when the Gospel of Calvary is faithfully preached to this heart-broken penitent, and he believes the wonderful truth of the vicarious atonement while contemplating the stupendous magnitude of redeeming love, through his humble faith in the converting truth of God, the dynamite of conversion gives him another wonderful blowing up, lifting him out of Satan's kingdom, giving him a glorious balloon ride with Jesus, and dropping him down in the kingdom of God's redeeming grace and regenerating love. Again, when the truth is preached of inbred sin in a subjugated state surviving in the heart of God's children till all the debris of the fall is expurgated through the cleansing blood applied by the Holy Ghost, then through the medium of simple faith in God's plain and unmistakable word, another conviction takes hold of him bringing him down low at the feet of Jesus, terribly humiliating him while contemplating the disharmony with the

Divine administration and disconformity to the image and likeness of God, he goes mourning night and day. Finally when the wonderful Gospel of entire sanctification through the cleansing blood of Jesus and the consuming fires of the Holy Ghost is faithfully preached to him till his faith apprehends and appropriates the glorious promise of God to sanctify his children by way of consecration and faith; then through the medium of his faith in the sanctifying truth of the infallible God, the dynamite of entire sanctification is transmitted into the deep interior of his fallen nature, when a spark from heaven's altar, through his humble faith, ignites the blast, blowing inbred sin out by the roots and transporting the man far away out of the old, howling wilderness into the ever green fields of Beulah land where the sun and moon both shine night and day, and no one says, "I am sick." Now do not forget that this dynamite administered through the faith of the recipient is the only definition of Gospel. Hence you see that the dead churches belting the globe, whether Papal or Protestant, are literally heathenized without a scintillation of actual Gospel. They all have more or less truth, which is a valuable auxiliary in salvation, but utterly inefficient in the absence of the Holy Ghost dynamite. If the truth alone could save, the devil would have been lifted from hell long ago, for I trow he knows more truth than any of us, yet not a scintillation of Heavenly dynamite can ever reach him, because he and all the inmates of hell, demoniacal and human, have passed the bourne of probation, the former when they fell from the heavenly state (Isa. 14: 12 and Jude 7), and the latter when they passed

out of time into eternity. An illiterate old negro, full of the Holy Ghost, has more Gospel in his own soul ready to transmit to others through his great thick dictionary-and-grammar-butchered lips than a whole car-load of plug-hatted theologians without the dynamite of the Holy Ghost. The reason why the Gospel is butchered and perverted on all sides is, because the people do not use their common sense and utilize the blessed Holy Spirit. God says the way to heaven is so plain that "wayfaring men, though fools, need not err therein" (Isa. 35). Oh, how egregiously uninspired men with great heads and human learning have complicated it. All this is a trick of the devil to obscure the way to heaven till he can dump the people by millions into hell. You do not need a college to qualify you to preach the gospel. You have only need to "tarry at Jerusalem till you are endued with dynamite from on high." Then you will preach the gospel soon enough "with the Holy Ghost sent down from heaven." Since Satan has manipulated to side-track the churches on the line of human learning (not that we object to it *per se*), God is stirring all the world with the holiness movement, raising up millions of men and women to preach the genuine old-time Pentecostal Gospel with no human power but the Holy Ghost sent down from heaven, ministering the dynamite of conviction, regeneration and sanctification through their humble instrumentality. Reader, will not you be one?

17. "For the righteousness of God is revealed in him from faith unto faith," *i. e.*, from the faith of justification unto the faith of sanctification, and downward to glorification, whether through transla-

tion, if so fortunate as to be on the earth when the Lord takes up his Bride, or resurrection, bearing us on to an eternal participation of the transfiguration glory. "As has been written: but the just shall live by faith." This is the battle shout of God's saints in all ages and dispensations. So long as the lion's mouth and the burning stake kept Christianity low down at the feet of Jesus, she was more than a match for the world, the flesh and the devil, and so proved the first three centuries. When the Emperor Constantine suddenly promoted the church from bloody martyrdom to the imperial palace, it marks an awful epoch of retrogression in her history, plunging heedlessly into the paganized heresies of debauched Romanism, ere long eclipsing every ray from the glorious Son of Righteousness, burying every grand cardinal truth of God's precious Word deep in the rubbish of priestcraft and legalistic idolatry. You must not think that God's true people were not found on the earth in all by-gone ages. They were; but after the Constantian apostasy, outside of the Catholic Church, anathematized by the popes and persecuted unto death; first called Novations, A. D. 251; at a later date Waldensees, Albigenses and still later Moravians, who were instrumental in the conversion and sanctification of John Wesley. God used Martin Luther and his compeers to dig up out of papal rubbish the great cardinal truth of justification by the free grace of God, through Christ, received and appropriated through faith alone independently of popery, prelacy and priestcraft. This glorious truth flashed into his mind while doing penance at Rome under the eye of the pope, while on his bare and

bleeding knees, climbing up and down the stone stairway of Pilate, up which Jesus walked when He stood at Pilate's bar, and which they claim had been transported from Jerusalem to Rome during the Crusades. Meanwhile climbing up and down this stairway a supernatural voice, as he said and always believed, rang out from heaven this familiar Scripture: "The just shall live by faith." That moment Luther abandoned all of his castigatory penances, left Rome, returned to Germany, and shook the whole world by preaching this great law of God's kingdom, utterly upsetting all the chicanery of intriguing priests who for centuries had held the world in a dark delusion. Luther spent his life in the establishment of this great fundamental doctrine. John Wesley was converted while listening to the reading of Luther's preface to Romans, beautifully and triumphantly setting forth this great fundamental Bible doctrine. God used him not to spend his life in the old tracks of Luther, his gospel father, but to move on with his fire-baptized contemporaries in the grand evolution out of legalistic dry-bones, restoring to the world the precious vital truth of entire sanctification by the free grace of God in Christ, received and appropriated by faith alone. It is the glory of the present holiness movement not only appreciatively to walk in the track of our gospel predecessors, but under the leadership of the Holy Ghost, sitting meek and lowly at the feet of Jesus, still deeper to explore the wonders of revealed truth, bringing to the light the beautiful scriptures expository of the Lord's return to the earth, the glorious millennial theocracy, the final and triumphant restitution under the mediatorial

reign; at the same time encouraging woman's ministry and divine healing, so prominent in the apostolic age.

ATTITUDE OF THE HEATHENS.

18. "For the wrath of God is revealed from heaven against all ungodliness and unrighteousness of men holding down the truth in unrighteousness,

19. "Because the knowledge of God is manifest in them: for God revealed it unto them." The Holy Spirit, the light of nature and human conscience, are universal regardless of age, race or condition, revealing to every human being light and knowledge sufficient to save them, if they would only walk in it. The trouble is these divine lights are obscured by ten thousand devices, for human damnation manipulated by Satan and his myrmidons.

20. "For the invincible things of Him from the creation of the world are clearly seen, being known by the things which are made, both His eternal power and divinity, so that they are left without excuse." God-head in E. V. is wrong, the Greek being *theiotees*, which means divinity, instead of *theoetes*, which means God-head; the words being so much alike, transcribers and translators mistook the one for the other. The truth of the matter is, while God is revealed to all the heathens by the light of nature, conscience and the universally present Holy Spirit, it is a matter of fact that the different Persons of the Trinity are not thus revealed. Hence, though the heathens can know God and be saved without the revealed Word, in the absence of the latter, they never would be able to recognize three Persons of the Trinity. You see Paul positively affirms

the gracious possibility of universal salvation, otherwise they would not all be left "without excuse." Hence you see from this positive statement that no one in the judgment day can give an apology for his disqualification to meet the Lord and enter heaven. The untutored savage in his primeval wilds sees God in the clouds and hears him in the winds:

" Whose soul proud science never taught to stray,
Far as the solar walk, the milky way."

Captain John Smith, a cultured Episcopalian, during his captivity with the Indians, after the old chief had adopted him as his son and successor, was left in charge of him and his old wife and little grandson, while all the balance went off to war. During a terrible wintry storm, when a great sleet everywhere covered the deep snow, the loud roar of whose breaking beneath the feet entirely disqualified him to get in gunshot of the wild animals on which they were all dependent for their daily food, day after day the young Englishman returns at nightfall from a laborious all-day walk over the ice fields, crushing beneath his feet and letting him down into the deep snow, weary and forlorn, faint with hunger and fatigue. Every evening the venerable chief lying flat on his back on his bear-skin, prostrate with rheumatism, delivers his adopted son a profitable exhortation on the patience and humiliation requisite to qualify a soul at life's end to ascend above the snow clouds, and dwell in the glorified presence of the Great Spirit forever. Finally John concludes that they are all going to starve to death in a pile. Consequently, with much regret in his own heart to leave those people to die

alone, he set out apparently as usual on a hunting excursion, but with his mind made up to escape and make his way back to Jamestown. While thus trudging along, seeing a herd of buffaloes at a great distance, taking position in concealment, he prays God to send them within gun-shot, as he had had nothing to eat for a week but some broth made from the bones of a wild-cat, which the vultures had picked, and they had recovered from beneath the snow. Sure enough, his prayer is answered and the herd comes roaring along near by. He fires away and downs a fat heifer. Running, he cuts out some meat and satisfies his awful hunger by eating it blood-raw. Then supplying himself with some of the food to eat on his journey, his heart turns back with incorrigible sympathy for those poor people he had left to die. Consequently, loading himself with the meat, he wends his way back to the wigwam, arriving at nightfall, and saluted by the venerable chief, lying on his back, "O, my son, I knew you would bring it to-day. Oeneah (the name of his God) told me so." Smith wanted to hand him some of it raw to eat at once. "O, no, my son, I am not in a hurry." "Well," says Smith, "I will broil you some on the coals." "O, no, I prefer it stewed. While it is cooking I want you to sit down that I may talk to you about the great spirit, Oeneah, who always takes good care of his children." Smith felt himself a missionary among them, and had been teaching them the Christian religion the best he could from the Bible. Now he finds, to his surprise, that the old Indian, who had spent his life in savagedom, knew much more about the Lord, and his salvation, than he did. I mention

this to demonstrate a case of a heathen who was intelligently saved, walking with God and bearing the fruits of the Spirit. A multitude of Scriptures intelligently corroborates this great truth, that all the people in the world can be saved if they will, having nothing to do but walk in the light which God gives them, as in that case, in the glorious ultimatum, the "blood of Jesus Christ his Son cleanseth them from all sin" (1 John 1: 7). This is true of all the people in the world, whether heathen, Moslem, Papist or Protestant (John 1: 9 and Titus 2: 11). Then why send the heathens the gospel if they can be saved without it? (a) Because God has commanded us to go and preach the gospel to every creature. We must obey or fall under condemnation. (b) Because the more light they have, the greater the probability that they will walk in it and be saved. For the same reason we keep on preaching to people in gospel lands, not because they can not be saved without it, but because they will not. In all cases it is a question of will and probability rather than privilege and possibility.

21. "Therefore knowing God, they did not glorify him as God nor were they thankful, but they became vain in their reasonings, and their foolish heart was darkened." All the heathens in the world are but the apostacy of the Patriarchal church, having the true light in the days of Noah; the Mohammedans and Jews, the apostacy of the Mosaic church, and the Roman Catholics, the fallen Apostolic church; while the great Protestant denominations are going at race-horse speed the same downward trend into spiritual darkness, formality, hypocrisy, legalism and idolatry. Paul in this verse describes the first stage of apos-

tacy from God, *i. e.*, landing them in intellectualism; the second stage subsequently described, putting them in idolatry, and the third and last in brutality. The heathens are now in the last stage, *i. e.*, brutality, and the Romanists in idolatry, and the Protestants in intellectualism, seeking the power of natural talent and education instead of the spiritual dynamite which constitutes the only definition of gospel in the Bible.

22. "Saying that they were wise they became fools, and changed the glory of the incorruptible God into the likeness of corruptible man, birds, quadrupeds and creeping things." The Greeks worshiped gods in human form, and the Egyptians in the form of many animals; the former reached idolatry and the latter brutality.

24. "Therefore God gave them up in the lusts of their hearts unto impurity to dishonor their bodies among themselves,

25. "Who changed the truth of God into a lie, worshipped and served the creature more than the Creator, who is blessed for evermore. Amen." Here we see the fatal downward trend of humanity, alienated from God; like a ship loosed from her moorings, adrift on the sea, the sport of the billows and the caprice of the storm, till wounded or wrecked. Hence when people get away from the personal indwelling Holy Spirit, they float on hellwardly whether through churches or outside. Creature worship is idolatry, whether it be a fine house, a pipe-organ, an old creed, water baptism or an elegant, learned preacher. It is creature worship instead of the heart cry after God.

26. "Therefore God gave them up to the lusts of dishonor."

27. These two verses describe a horrible state of humanity, cohabitation with animals, and other abominations unmentionable, peculiar to the inhabitants of Sodom and in the hell dens of many other cities in all ages. When I was in that country I went to the site of Sodom and Gomorrah and found it all covered by the Dead Sea. Not only is the sea utterly desolate, no fish competent to live in its poisonous waters, but the surrounding country is all a burning desert waste without a drop of rain, whereas in the days of Abraham and Lot it was "well watered," God having sent the withering desolation because of their wickedness. As this wicked age fast ripens for destruction, the horrors of Sodom are fast multiplying with the inventions of the age utilized by Satan. I write these pages in New York. A sanctified man, saved out of the horrors of slumdom, tells me that we need not leave the American metropolis to find all the horrors of ancient Sodom.

28. "And so as they did not approve to hold God in perfect knowledge, he gave them up to a reprobate mind to do the things which are abominable." Here we see how people become reprobated. They first reprobate God and then He reprobates them, as He saves none against their will. So if you want to be elected to glory, heaven and immortality, you go ahead at once and elect God, and be true to God and it will turn out that He has elected you. Here we have a picture, like the brutality in verses 26 and 27, too black for description.

29. "Is filled with all unrighteousness, wickedness, vice and covetousness." Those who go to heaven must have the fullness of grace in entire sanc-

tification, while in a similar manner Satan ripens his people for hell, by filling them with the very diabolical attributes which congenialize them for the society of hell. "Full of envy, murder, deceitfulness, strife, and evil affections." These black vices are germinally born in humanity by the fall. Afterward they reach maturity by practice, ripening the soul for hell. In this probation all people are fast rushing to dramatically opposite destinies, diverging incessantly either from another; the one class in due time getting full salvation and ripening for heaven, and the other class, full deterioration and maturing for hell. There is no medium; we must all go one way or the other. So you have your choice between full salvation and full damnation. Which will you have?

30. "Secret maligners," *i. e.*, eaves-droppers clandestinely stirring up a hell-fire to burn you forever, meanwhile they flatter you with their lips, and claim to be your best friends. "These slanderers." How frequently does murder follow slander! These remorseless liars, whether clandestinely or openly, set whole communities on the fires of hell, often deluging homes with blood. "Haters of God." Satan imparts his own nature to the people given up to him. So they actually loathe and despise the God who made them and gives them the air they breathe. "Proud, haughty, arrogant." These words express different phases of that abominable Satanic delusion that makes the beggar think he is a king, the fool think he is a philosopher, the debauchee think he is a gentleman, and the hypocrite think he is a saint. "Practitioners of evil," *i. e.*, they are professional scoundrels, ready to do anything that is bad and nothing that is good. If

they pretentiously do good, it is only a cloak for their meanness, that they may unsuspected perpetrate a blacker crime. "Disobedient to parents." How awfully dissolute the present age on parental discipline: children rushing headlong to hell under the immediate eye of parents who make a profession of Christianity! In many so-called Christian homes, the children are incorrigible. In Georgia, an old-style Methodist forbade his daughters to attend Satan's dances, their silly, half-hearted mother encouraging them to go and catch beaux so they could marry. One day the father comes into the family room, finding them all busy making lustful ball-dresses, getting ready for Satan's fandango. They could no longer hide the matter, so they confess outright. He then picks up all of the goods, seventy dollars worth, and laid them into the big, old-style wood fire, and looks at them till they all burn into ashes. Then turning he addresses his wife and daughters: "If there is anything more of this, I will sell out [and he had a princely house] and give all I have to the missionary cause, tramp for my living, and you shall all go to the wash-tub for your bread." He had an iron will, and they knew he would do it, so he had no more trouble to rule his house. Good Lord, give us more like him!

31. "Incontinent." This word means reckless in every sense, incorrigible, abandoned, awful in the extreme. "Covenant breakers," *i. e.*, recreant to all obligation at home or abroad, all mooring loosed, and utterly unreliable in every respect. "Without natural affections." The poor heathens in Africa are in this horrific state this day, as all the missionaries can testify. I heard them at Old Orchard Camp-meeting

last August testify as eye and ear witnesses to these horrors. *E. g.*, All of their doctors are diabolical wizards claiming to hold communication with the gods, (and true, with the demons, the gods of the poor heathen). They impute all sickness to witchcraft, and simply practice to find the witch. In that case the nearest relatives must set on them and kill them; otherwise they will be implicated as accomplices and killed. Bishop Taylor witnessed the awful tragedy of a man killing his own little daughter ten years old because the doctor said she had bewitched her sick mother. The gospel is the only possible remedy for these horrors. "Incapable of mercy." This indicates an appalling depth of diabolism and cruelty beyond all hope.

32. "Who, knowing the righteousness of God that those who do such things are worthy of death, not only do them but take pleasure in those who do them." This is the darkest conceivable climax; when people not only commit indiscriminately the most atrocious crimes, but take delight in those who do these things; "birds of a feather flock together." The very presence of the good is a withering rebuke to the bad. Murderers love the company of murderers. Libertines, debauchers, harlots, thieves, liars, blasphemers, swindlers, and obscene, vile reprobates all love the company of one another. Carnal church people, both clerical and civic, love to lean to their own sect. If you ever expect to get to heaven you would better see that you actually love the society of the most holy people you can find. If this is not so, you are a long way from the pearly gates.

CHAPTER II.

Whereas, the first chapter is to the heathens or the outsiders, the second chapter is addressed to the lay or popular church members, whom sadly he finds in the same dilemma with the besotted heathens, *i. e.*, in Satan's kingdom along with them.

ATTITUDE OF THE CHURCH MEMBERS.

1. "Therefore thou art inexcusable, O man, every one that judgest; for in whatsoever thou judgest another thou condemneth thyself; for thou that judgest art doing the same things." How vividly this verse not only describes the formalistic pew, but the iceberg church-member of the present day! The popular preacher stands in the pulpit condemning the outsiders, calling them to repent and join the church; while in the same discourse he confesses that he and his people sin every day in thought, word and deed, and denounces the holiness people as heretics for preaching and professing a religion that saves from all sin, actual and original. Do you not see he is the very man in the text who confesses judgment against himself? True religion in Paul's day was just what it is now, and so is the counterfeit identical with itself in all ages.

2. "For we know that the judgment of God, according to truth, is against those doing such things," *i. e.*, all who commit sin are under the same condemnation, whether church members or outsiders.

3. "But O man, that condemneth those doing such things and art doing the same thyself, do you consider this, that you shall escape the condemnation of

God?" The answer is an awful negative. The church member by his very attitude condemns the worldling for sin, at the same time actually making a profession of a sinning religion. The inconsistency literally makes him a laughing-stock for devils, because his very attitude as a sinning Christian puts him under the same condemnation along with the sinful world, and sends him to the same hell.

5. "Pursuant to thy hardness and impenitent heart thou treasurest up to thyself wrath against the day of wrath and the revelation of the righteous judgment of God." The great Judgment Day will know no difference between the infidel and the sinning church member. They will all be sent down to hell together when they meet the righteous judgment of God, here contrasted with the false, pusillanimous judgments of men in the pulpit and in the pews, "who will give to each one according to his works," not according to his profession. In that awful day every tub will stand on its own bottom. God receives no man's face (Gal. 2: 6). No clerical dignities and offices there. The worldly preacher and officer will go down with all worldly people, as you know none but *the church* will stand, and that means the *ecclesia*, from *ek*, "out," and *kaleoo*, "call." Hence none are members of God's church but those who have responded to the call of the Holy Ghost, come out of the world and separated themselves unto God for time and eternity.

7. "To those who according to patience of good work, seek honor, glory and immortality, eternal life." This world is probationary. We must decide between the animal and the angel. If we live for the angelic element of our nature, we will go up and live with the

angels when we go out of this world. If we live for the animal of our nature, we will go down and live with the demonized animals in the world of woe; we will all reap what we sow.

8. "To those who from self-seeking, and who obey not the truth but obey unrighteousness, there will be indignation and wrath." These rewards and retributions have nothing whatever to do with church membership or its absence, but simply the character of each individual. You either become like God or Satan in this life. In the final judgment, all who truly and inwardly are like God, will go up and live with Him forever, while those who have lived for the world, Satan will claim as his own, since he is the god of this world (2 Cor. 4: 4).

9. "Tribulation and anguish upon every soul, that worketh out the evil, of the Jew first and also of the Greek." Jew here represents the whole world who claim to be godly; the Greek, the non-professors. "Worketh out the evil" has a final signification, *i. e.*, indicating the ultimate destiny of every soul. As you observe the people within the circle of your acquaintance, you will find the general trend either to the good or the bad developing a finale, one way or the other, before they leave the world. All wind up this life confirmed either in holiness and God or this world and Satan. The church means "the called out of the world," while sanctification means taking the world out of you and thus perfecting your separation from the world and Satan, who is its god. One way or the other there is in every case a "working out" of the problem for salvation or damnation.

11. "For there is no respect of persons with God." He only knows character. The fact that you have been a great churchman or an elegant preacher will be neither known nor mentioned in the Judgment Day. Many who have lived and died unknown to the great of church and state will be called to the front, while multitudes who have been very great and honorable, standing at the front, will be relegated to the rear. There is but one question, "Are you like God?" If not, all the good you think you did is sunk in the sloughs of Satan's kingdom.

12. "For so many as sinned without law, shall also perish without law; while those who sinned under the law, shall be judged by the law." From this verse we find there will be three distinct varieties of judgment in the great day. The heathens will not be judged by the Bible, but simply by the laws of nature, the light of conscience and the Holy Ghost. The old Jews will be judged by the Old Testament only, while all who have enjoyed the light of Christendom will be judged by the whole Bible. Hence many heathens will be acquitted and saved whose moral lives have not measured up to the stature of many nominal Christians who will go down under condemnation, because the former walked in all the light they had and the latter did not. Hence we see an infinite diversity of judgments in that great and notable day of the Lord.

13. "For not the hearers of the law shall be just with God, but the doers of the law shall be justified." This does not teach legal justification, but the fact that God's true people are always obedient. A beautiful emphasis is here laid on doing, confirmatory of the significant fact that obedience to the law of God

is the normal fruit of true faith in every case, invariably as the shadow follows the substance. "Make the tree good and the fruit will be good; make the tree evil and the fruit will be evil" (Jesus).

14. "For when the heathens, not having the law, do by nature the things of the law, they not having the law, are a law unto themselves." This confirms the gracious possibility for the heathens, through the light of nature, conscience and the Holy Spirit, actually to do the things of the divine law and be saved, as doubtless millions have done who are now in heaven. Gentile in E. V. is the very same word translated heathen. Hence, remember they are synonymous.

14, 15. The Holy Spirit is everywhere substantially revealing the will of God. "He is the true Light, who lighteth every man that cometh into the world" (John 1: 9). Here is a beautiful allusion to heathen conscience, "their conscience bearing them witness, their thoughts accusing or excusing either with other." How wonderfully the Holy Spirit, through human conscience in all the earth, is constantly speaking to every immortal soul, saying, "This is right, that is wrong," *et cetera*. Where Paul speaks of the seared conscience (1 Tim. 4: 2) it does not mean the conscience of men, but of devils. That is a reason why the demons can not be saved. When a human soul passes the dead line and is abandoned by the Holy Ghost, having committed the unpardonable sin, so that He ceases to strive, then that soul becomes demonized, the conscience being cauterized. As the Holy Spirit deals with every human spirit, whether heathen or Christian, speaking through His telephone, the con-

science, He will witness to the condemnation or acquittal in the Judgment Day.

17. The Jew in Paul's day stood precisely where all of the fallen churches do to-day. They were God's normal people till they rejected Christ. So all the churches are right so long as they are true to the Holy Ghost, who is none other than the spiritual Christ on earth (John 14: 16).

18. "Thou knowest us well, and discriminatetest the things which differ, making thy boast from the law." We are in a mixed world; soul-poison on all sides, the spiritually dead feeding on it. Though a dead man has eyes, he sees not; ears, he hears not; a nose, he smells not; a tongue, he tastes not; nerves, he feels not. Satan has his poison greeting us on all sides. If you eat, you die. Spiritual resurrection alone can open eyes, ears, olfactory, gustatory, and sentient organs, while sanctification gives them healthy and efficient activity.

19. "Thou hast confidence that thyself art a guide of the blind, a light of those in darkness,

20. "A teacher of the ignorant, an instructor of the juveniles; having the form of knowledge of the truth in the law." If you follow through this prolix sentence, including seven verses, you find this boastful character all a delusion and a cheat. As in case of the fallen Jew, it is equally true with the counterfeit Christian of the present day. How grand these achievements if they were only real! Yet where you will find a genuine case, Satan has a score of counterfeits to counteract the heavenly influence, and wrap the blind multitude in a still darker delusion.

21. "Wherefore thou that teachest another, doest thou not teach thyself?" What a vivid picture of the preacher in the pulpit and the member in the pew, like the sign-boards, pointing out a road they never travel! "Thou who preachest not to steal, doest thou steal?" How significant this arraignment of the counterfeit professors. If you ever cheated a man out of a dollar, you stole a dollar. We send to the penitentiary the little rogues who steal a few dollars, while great thieves who have stolen their thousands serve as jurors, plead at the bar, or even encumber the judicial bench. Many serious people believe our Republic is now ruled by thieves who have stolen princely fortunes and risen to the dignity of mammon kings. "Thou that sayest not to commit adultery, doest thou commit adultery?" Aside from the consideration of the actual sin, in millions of cases secretly committed, when we hear Jesus say, "He that looketh on a woman to lust after her, hath already committed adultery in his heart," what a multitude are guilty of this dark crime! "Man looks on the outside, but God looketh on the heart." Glory to God for sanctification, whose consuming fires alone can exterminate heart adultery! Awful revelations and terrible ordeals await the guilty in the Judgment Day. "Thou that abominatest idolatry, doest thou rob temples?" Rome was full of costly heathen temples, adorned with gold, silver, and precious stones. The Jews were so avaricious, doubtless this accusation is not without foundation, especially if we consider the probability of their defrauding the heathens out of the offerings due their gods.

23. "Who boastest in the law, and through the transgression of the law dishonorest God." I have that all round me till I turn heart-sick, *e. g.*, people claiming to be paragon saints, boasting over their legal obedience in outward ordinances and churchisms, loudly condemning others, and at the same time showing by their unspiritual, carnal and frequently even profligate lives, their own utter ignorance of God and His salvation.

24. "For the name of God is blasphemed on account of you among the heathens, as has been written." The unworthy lives of professors have always been the greatest impediment to religion, not only among heathens, but in Christian lands. This arises from the fact that carnal people can not see spirituality (1 Cor. 2: 14, 15). Hence Satan is always showing his counterfeits and passing them for true specimens. In Asia and Africa all people dressed in European and American costumes are recognized as Christians; even those who are there to sell whisky, and perpetrate the blackest crimes. The heathens find them worse rascals than themselves and are utterly disgusted with the name "Christian," regarding it as synonymous with the crimes they see the people whom they call "Christians" commit. Years ago a Hindoo priest got hold of a New Testament, and was perfectly charmed with the character of Jesus Christ. As he read on he found He had gone away from Mt. Olivet up to heaven. So he concluded that he could never reach Him. Then he fell on the plan of finding some of His disciples, and receiving light and help from them. Upon inquiry, he was introduced to a number of English merchants in Bombay as disciples of

Christ. When he found them bigger rascals than the heathens, he turned away with disgust, giving up the Christian altogether and serving the Hindoo gods more faithfully than ever. Finally Bishop Taylor arrived there about twenty-five years ago; preached four years, and built up the South India Conference. This priest happened to attend his meetings. Among many at the altar, seeking earnestly, he discovered these identical English merchants who had been introduced to him as disciples of Christ, and with whom he had become so disgusted. Then he said to himself, "I will watch and give them another chance; perhaps there was a mistake in the matter some way." He saw them weep and mourn and seek long and earnestly at the altar. Then they rose with bright faces, testifying that they had found Jesus Christ and He had saved them. Then he said to himself, "Now I will watch them and give them another chance." This time he found them all right, exemplifying the same beautiful characters he had read about in the New Testament. Consequently he sought and found the Lord Jesus Christ, became a witness to His wonderful salvation, turned preacher, and is now standing at the front of Immanuel's army in India.

25. "For truly circumcision profiteth if you keep the law; but if you are a transgressor of the law your circumcision has become uncircumcision." We see from this verse the condemnatory verdict of the ordinances when uncorroborated by a true and irreproachable Christian character. In that case they become witnesses against us in the Judgment Day.

26. "Therefore, if the uncircumcision may keep the commandments of the law, will not his uncircumcision

be counted for circumcision?" "Man looks upon the outside, but God looketh on the heart," and sees our intrinsical character and estimates us accordingly. He can not be deceived.

27. "Truly that which is uncircumcision by nature, keeping the law, will condemn thee who, through the letter of the circumcision, art a transgressor of the law." From this clear statement of the Holy Ghost we see how God will put the non-ritualistic holy Quakers on the witness block in the Day of Judgment to testify against the millions who have received the ordinances and lived unworthily.

28. "For he is not a Jew who is one outwardly; neither is circumcision that which is outward in the flesh:

29. "But he is a Jew who is one inwardly, and circumcision is that of the heart in the spirit and not in the letter, whose praise is not of men but of God." This beautiful and momentous affirmation of the Holy Ghost modernized would read: "He is not a Christian who is one outwardly; neither is baptism that which is outward on the flesh: but he is a Christian who is one inwardly, and baptism is that of the heart in the spirit and not in the letter, whose praise is not of men but of God." From these Scriptures we see most unequivocally the pure spirituality of the gracious economy; no mere temporality like water baptism, eucharist or church rites having anything to do with it. When your heart and life are right in the sight of God, you are all right every way without the slightest reference to the external marks of a Christian profession. When I was a boy my father marked his sheep by cutting their ears. Now it is customary

simply to mark them with paint. So God marked His sheep during the former dispensation by circumcision, a bloody and painful operation. Nowadays He marks them by the simple rite of water baptism, the recognition perpetuated in the eucharist received ever and anon. Yet this marking never did make a sheep. Neither do the ordinances have anything to do with making Christians, any more than cutting the ears or branding with paint has to do with making sheep. God makes the sheep and the people mark them. So God makes the Christian and the preacher marks him. The sheep unmarked is worth quite as much as after he has received the mark. So is the true Christian in the divine estimation worth as much without the mark as with it. Satan is always putting God's sheep-mark on his hogs, covering them with sheepskins and passing them for sheep. They are readily detected, because they plunge into the first mud-hole they come to, perfectly delighted to wallow in the mire; whereas a sheep will actually die before it will pollute itself in the mud. Shall we never wake up to the fond trickery of the devil, fooling the poor, blind, carnal people by the wholesale, bamboozling them with the nonsensical delusion that the Christian religion consists in outward ordinances, external manifestations, shams and hoaxes? These Scriptures clearly reveal not only the utter emptiness of all external forms, ceremonies and professions, uncorroborated by the internal spiritual transformation wrought by the Holy Ghost in the heart; but the awful reality that all of these things will only expedite the condemnation in the Judgment Day and augment the damnation in eternity.

CHAPTER III.

1. "Then what is the advantage of the Jew, or what is the profit of circumcision?" This question is very pertinently asked in view of the preceding deliverances, confirmatory of the non-essentiality of carnal ordinances, church rites, and visible membership to salvation, which is purely and unequivocally the work of God alone wrought in the heart by the Holy Spirit responsive to the free will of every soul who receives Him.

2. "Much every way. For indeed in the first place because the oracles of God were committed unto them." Of course the visible church in all ages has enjoyed the wonderful blessing of God's revealed word, which is absolutely inestimable. But we must remember that Christ Himself is the Word (John 1), whose meaning is revelation, and the incarnation of Christ for the apprehension of material senses is the very summary of all possible revelation of God to man. Yet we must remember that the Holy Ghost, who is identical with the Spirit of Christ and the Father (Ch. 9), is among the heathens in all ages, revealing to them their Savior in the interior conscience of all truly humble appreciative hearts.

3. "For what if some did disbelieve? Whether shall their unbelief make void the faith of God?"

4. "For it could not be so; let God be true and every man a liar; as has been written: In order that thou mayest be justified in thy words and shall prevail when thou art judged." Here the apostle, constantly affirming the gracious possibility of universal salvation, finds

the heathens not only alienated from God, first into proud rationalism, secondly into silly idolatry, and finally into revolting brutality; and the Jews, who represent the visible church in all ages, with all their munificent endowments through the wonderful light and blessing of God's revealed Word, corroborated and symbolized by the ecclesiastical ordinances, rites and ceremonies, nevertheless *en masse* not only utterly destitute of God's saving grace in the heart, but actually puffed up with spiritual pride and disgusting vanity, believing themselves to be the elect of God and looking with contempt upon the Gentiles, whereas they themselves are in the deeper and more terrible condemnation, because of grace depreciated and light not only rejected but actually metamorphosed into darkness black as the midnight of perdition. Amid this deplorable wholesale ruin appertaining both to Jews and Gentiles, *i. e.*, to church members and outsiders, despite the universal redeeming grace of God in Christ, thus populating hell with countless millions, both church members and worldlians, yet the truth, mercy, and grace of God are in no way invalidated by this awful state of things. God is just as true amid a world of liars as if all the people on the earth were true and appreciative of His salvation. In the grand finale, when the universe faces the great white throne, every one will stand for himself and be judged according to his intrinsical spiritual, practical personality.

5. "But if our unrighteousness commend the righteousness of God, what shall we say? whether is God unrighteous administering wrath? I speak after the manner of a man.

6. "It could not be so; then how will God judge the world?" The apostle is answering the allegation of his opponent, who would excuse himself on the hypothesis that his failure has in no way affected the perfect purity and glory of the divine administration, since God, absolutely immutable, verifies and perfects the unimpeachable integrity, honor and majesty of His administration, despite all the irregularities and failures on the part of the world, whether religious or irreligious.

7. "But if the truth of God abounded through my life unto his glory, why am I still condemned as a sinner?" He here answers the argument of the fatalist: "Since the immutable God is neither changed nor in the least deflected from the perfect integrity of His administration, neither His veracity suffering the slightest impeachment by my perversity and falsehood; as I am utterly incompetent to contravene the divine purpose or tarnish the infallible glory of the Almighty, then why am I condemned as a sinner?" It is the hackneyed pleading of irresponsibility which we daily meet, offered as an apology on the part of the ungodly.

8. "And not, as we are scandalously reported, and as certain ones certify that we say, that we must do evil in order that good may come? Whose condemnation is just." Among the two hundred millions of martyrs who sealed their faith with their blood in bygone ages, not a single one died in the capacity of a good person in the estimation of their persecutors. On the contrary, they were all slain under criminal charges. Hence this Satanic maxim on the part of our enemies has prevailed in all ages, the present day

no exception. God's people are even now calumniated as disturbers of the churches, and accused of many misdemeanors of which they are not guilty.

9. "Then what is it? Are we better than they? By no means: for we have proven that both Jews and Greeks are all under sin." Paul uses the pronoun "we," including himself with the Jews in this contrast with the Gentiles, thus manifesting both the sympathy and humility peculiar to a speaker, who so frequently in his phraseology identifies himself with his hearers. In this verse "Greeks" is synonymous with the whole Gentile or heathen world; while "Jews" is identical with the nominal members of the visible church in all ages. Now, do you see the force of the apostle's conclusion? It is the simple fact that salvation is a personal and not an ecclesiastical matter so far as churchism or non-churchism is concerned; it has nothing to do with salvation and never did, but simply leaves its votaries all under condemnation, indiscriminately in the hands of the devil, "the god of this world" (2 Cor. 4: 4). The several verses following this sweeping classification of both church members and outsiders in the black catalogue of sin, and under the dismal grip of Satan, vividly, lucidly and appallingly portray the horrific state of moral obliquity pertinent to all the people in all ages who have not been rescued from the above classifications by the redeeming grace of God in Christ, regenerating and sanctifying the heart. An astonishing phenomenon has frequently been noteworthy with reference to these alarming Scriptures, which draw the blackest picture this side the bottomless pit; *e. g.*, a pastor standing in his pulpit reading them to his congregation as a

refutation of the doctrine and experience of entire sanctification and a confirmation to his people of the absolute necessity that they all remain in sin down to life's end, depending on the grim monster to deliver them from the dark grip of the soul's destroyer. Such a procedure is simply giving his members a ticket to hell through his church. The Bible is God's way-bill to heaven. Like all other way-bills, while it points out the right way, that the traveler may walk in it, it equally specifically designates all the wrong ways, that he may avoid them. While the Bible grandly and gloriously points out to the sinner the "highway," and to the Christian the "holy way," it most clearly and emphatically points out the devil's side-tracks which lead down to hell, at the same time warning the traveler to keep out of them. Here we have a most horrific, demonstrative and terrifying presentation of Satan's way to hell, given as a solemn warning that we may keep out of it. What is to become of the people when their own pastor points out this way and recommends it to them, which is now being done in countless instances in order to refute sanctification and defeat the Holiness Movement? The only hope in all such cases is that God will have mercy and save the people in spite of the preacher and the devil, too.

10. "As has been written, that there is none righteous, no, not one," *i. e.*, not a single one of the above classes, *i. e.*, Jews and Greeks who are all under sin, *i. e.*, all church members of all ages and nations so far as the efficacy of membership, water baptism, church rites and legal obedience are concerned. Since these things, though all right in their places, never did have any power to justify a soul; therefore they leave all

their votaries in their sins both actual and original, on the same plane with the unregenerate heathen.

11. "Neither does any one understand, neither is there any one who seeketh out God," *i. e.*, seeketh God till he finds Him. Hence the legitimate conclusion confirmatory of the utter impossibility that any one through water baptism, sacraments, church-rites, legal obedience and ecclesiastical loyalty can possibly ever reach a personal knowledge of God in the salvation of the soul, that being a personal enterprise on the part of the human spirit and the Holy Spirit, utterly independent of clerical, ritualistical or legalistic administrations.

12. "All have gone away from him, they have all together failed; there is no one that doeth good, no, not one." Man has been a failure in all dispensations. He failed in Eden, winding up with the fall. He failed in antediluvian times, swept away by the great flood. He failed in the patriarchal dispensation, going down into Egyptian slavery. He failed in the Jewish dispensation, culminating in the awful destruction of Jerusalem and the people by the Roman armies. He failed in the dispensation of our Savior's ministry, winding up with the disgraceful scene of Calvary. According to the prophecies, the Gentile dispensation, amid whose fugitive retreat we now live, is, like its predecessors, destined to wind up with the horrific tragedies of the great tribulation. Is not that very discouraging? Not to me. Man was never created an independency. Hence when left alone he has always failed, and always will. This is to us a most profitable lesson. Shall we not heed the warning of our ruined predecessors and all fly to God, who is the

only success? Whosoever departs from God plunges into ruin, world without end.

13. "Their throat is an open sepulcher; with their tongues they have used deceit; the poison of asps is under their lips." This is an awful description of the above who depart from God. This picture is progressive, this verse describing an advanced state of alienation from God.

14. "Whose mouth is full of cursing and bitterness." The darkness continues to intensify as we proceed away from God.

15. "Their feet are swift to shed blood." Not only is this true of wicked worldly people who are ready to waylay and murder you, but it is equally true of the fallen churches; as we see through ages how eagerly they have rushed forth to shed innocent blood, beginning with our Savior, and continuing through the centuries, deluging the world with martyrs' blood, and would to-day if they could. The Inquisition would revive this day if they had the power.

16. "Destruction and misery are in their ways." Wicked people are total strangers to happiness; though so blinded by the devil, they think they are the best people in the world, as in the case of counterfeit professors.

17. "The way of peace they have not known." This statement relieves this entire catalogue of the foolish interpretation which unsaved preachers frequently put on it, identifying it with Christianity, but which is true, under their bogus type, you see not really true, as these people "have not known the way of peace." Hence they have never been Christians.

18. "The fear of God is not before their eyes." Wickedness, like righteousness, is progressive. Here we reach the climax. They have passed the dead-line and the Spirit of conviction has been grieved away. So they are doomed. Without the fear of God there is no more hope for a sinner than a devil. "The fear of the Lord is the beginning of wisdom." When there is no fear there is no place to begin. The Holy Spirit abides in every land, convicting every soul, till He is grieved away. Conviction fills the soul with fear, yet there is no salvation without love, *i. e.*, the divine love poured out in the heart by the Holy Ghost (Ch. 5: 5) in regeneration. Then love and fear consist till sanctification gives perfect love, which casts out fear (1 John 4: 18). The unconvicted sinner has neither fear nor love. He is like a demon. The convicted sinner has fear and no love. The converted man has love, but is not free from fear, while the sanctified has perfect love and no fear.

19. "We know that so many things as the law says, it speaks to those who are under the law, that every mouth may be stopped and the whole world become guilty before God." So long as Adam the First is on hand, you are under the law, because he broke it. The only way for you to be exonerated before the law is to satisfy it, which you can only do by having the man of sin executed. Then the law has no more quarrel with you. Your Christ has paid the penalty and gives you grace to live in harmony with the divine administration, after the penalty has been executed against the sin principle in your heart by exterminating it. We have now traversed the sin-side of the Pauline argument, and with the next verse

enter upon the grace-side of this wonderful exposition of the redemptive scheme. You see now why Paul got a thrashing wherever he went. If he had contented himself simply to preach love and mercy, like the modern clergy, he might have saved his body from flagellations and stonings. But that is not the divine order. A man will never take bitter, caustic medicines till he finds that he is sick, and it is medicate or die. Under the delusions of Satan, none think they are sick till it is too late, unless they receive the light of the Holy Ghost in a radical conviction. This comes under the preaching of the Sinai Gospel, which uncaps hell and shakes the people over it. What an awfully unpopular introduction is this, holding all the starchy church people, as well as outsiders, right over an open hell and shaking with a strong arm, warning them that they will drop in with all their water baptism, sacraments, church rites, loyalty, and good works, if they do not come to God individually and cry for mercy till He saves them of His own free grace and power! Let a man come into a popular church and preach to them the utter futility of all their boasted righteousness, and tell them they are all on their way to hell right along with the slummites, and see how quickly they will run him out. We cry aloud to the people, holding up the panacea all in vain, because they do not think they need it. No intelligent physician ever administers medicine till he diagnoses the patient and becomes acquainted with the disease. If the preachers would begin, like Paul, on the sin-side and go down to the bottom, revealing the hidden things of darkness, holding the big church officers and the influential women out over an open hell day after

day, they would raise a row just as Paul did. Sanctification thirty years ago made me a red-hot preacher of the Sinai Gospel. I have been pelted with rocks, dirt, eggs, potatoes, apples, run off frequently, hauled away, and threatened with immediate death. Why is it not so now with you? I am no longer physically equal to the evangelistic work. God is now using me as a teacher, helping the saints into better experiences and a more thorough understanding of the precious Word. If I were young again, I certainly, like Paul, would preach the Sinai Gospel more courageously than ever. Beginning with verse 19, Paul evolves the longest argument in the Bible confirmatory of justification by the free grace of God in Christ, received and appropriated by faith alone without deeds of law. This wonderful and unanswerable argument runs through the remainder of chapter 3 and all of chapters 4 and 5, winding up with that grand *a fortiori* argument on the "much-mores."

20. "Therefore by deeds of law shall no flesh be justified in his presence." In vain have legalists labored to so interpret this plain passage, which occurs so frequently in the Pauline writings, as to make it exclude the New Testament ritual. It is so plain and positive as to be utterly ineluctable in the positive exclusion of all deeds of all law. It simply kills the legalistic heresy outright and forever, sweeping from the field the remotest possibility of human works having anything to do with justification. "For through law is the perfect knowledge of sin." The law is simply the light which reveals sin. The room may be much polluted with dirt, and the inmates think it is clean till the light is brought in, which reveals all

of the filth, but has no power to remove it and cleanse the room. This is precisely what the law does. It reveals sin, but has no power to take it away.

21. "But now the righteousness of God is made manifest without law, being witnessed by the law and the prophets." This righteousness of God is utterly independent of all law, because God Himself is the law-giver. "Law" in this passage is without the article, showing that it excludes all law indiscriminately, while in the statement, "the law and the prophets," having reference to the Mosaic law, we have the article. What is the righteousness of God? It is the righteousness (or justification, as they are synonymous) of God in Christ, *i. e.*, the righteousness which Christ procured for us by His vicarious death. Our Savior has a righteousness peculiar to His divinity, and essential to it, which He will never give to another, but retain forever. He also has a righteousness peculiar to His humanity, and essential to it, which He will retain forever, and never give to another. Yet He has a third righteousness arising from His perfect obedience to the divine law, both keeping it actively and passively paying its penalty for us. This third righteousness, which is neither essential to His God-head nor His manhood, He procured not for Himself, as He did not need it, but for you and me. This righteousness is the only palladium that can possibly fortify us against the terrors of the violated law, and it is God's glorious and munificent gift in Christ. Since it is a free gift, we do not have to give anything for it. The abandonment of all sin is indispensable to put us in position to receive it by simple faith, *i. e.*, faith is the hand by which the soul

receives it, *i. e.*, the only spiritual faculty competent to receive it. Hence, if we do not receive it by faith alone, we will never get it, and hell is our doom.

22. "The righteousness of God through faith of Jesus Christ unto all who believe, for there is no difference." In justification, we have faith in Christ; in sanctification, we have the faith of Jesus Christ, who never had the faith of pardon, as He never had any sins to be pardoned, but He always had the faith of purity, *i. e.*, such faith in God as all the angels and redeemed spirits in heaven and earth enjoy, *i. e.*, identical in quality though not in quantity. We find here there is actually no difference in all the world, the church member and the heathen standing on the same broad plain of universal condemnation till saved by personal application to Christ. In the preceding exegesis, we see that he is not a Christian who is one outwardly, neither is baptism that which is outward on the flesh; but he is a Christian who is one inwardly, and baptism is that of the heart, in the spirit, and not in the letter, whose praise is not of men, but of God. Hence you see plainly the utter insignificance of all ceremonial professions without the spiritual experience; while the latter is just as valid in the sight of God without the visible ordinances as with them. The true salvation is a pure spirituality *in toto*. Hence there is no difference between the professor and the non-professor, the whole problem being settled on the question of possession. You can profess much and have nothing. You can have an uttermost salvation without the attestations of ecclesiastical ceremonies. Paul utterly and eternally sweeps dead ritualism from the field.

23. "For all sinned and came short of the glory of God." "All have sinned" (E. V.) is a wrong translation, involving personality and condemning the infants. The Greek is the imperfect tense, only implying that all sinned seminally, which is true. There was but one creation, *i. e.*, Adam; Eve being no exception, but an evolution from Adam's rib. Hence when Adam sinned, the race sinned, and all fell together, all being in Adam seminally. Hence all the infants sinned seminally and received a corrupt nature, though they did not sin personally. Consequently they did not personally fall under condemnation. All infants are born depraved, *i. e.*, with a sinful nature, though not actual sinners, but Christians by the redemption of Christ. They should be converted before they forfeit infantile justification by actual transgression, and then sanctified before they backslide. "Fall short" is in the present tense, stating a sad, though universally observable fact, resulting from the fall. This "falling short of the glory of God" appertains to all till this mortal shall put on immortality.

24. "Being freely justified by his grace through the redemption that is in Christ Jesus." If the people could have been saved through legal obedience and good works, the Son of God might have stayed in heaven, enjoying forever the throne of his glory. Counterfeit religion, girdling the globe and deluding the people with the vain hallucination that they can be saved by priestly absolutions, church loyalty and legal obedience, hurls daily into the face of God the most abominable of all insults by actually treating with contempt the dying love and precious blood of His Son.

25. "Whom God set forth a vicarious atonement through faith in his blood." We can only be saved from hell through the substitutionary death of Christ, who paid our penalty, dying a ransom in our room and stead, thus blockading the mouth of hell with his crucified body in order to keep us out. This is justification, *i. e.*, negative salvation. It is not only indispensable that we be kept out of hell, but equally pertinent that we be prepared for heaven. While the negative phase of salvation through the vicarious atonement keeps us out of hell, it is equally true that the positive phase of salvation through the precious blood expurgating all sin makes us holy and congenializes us to the heavenly state, thus making us forever like the unfallen angels and qualifying us to enjoy the society of angels, arch-angels and glorified spirits forever. It is bold and comprehensive, involving full salvation, both negative and positive. We have but one human condition specified, and that is that we get it all through faith "in his blood." Thorough repentance must put the sinner on believing ground, where he can be justified by faith; while complete consecration is indispensable to put the Christian on believing ground where he can be wholly sanctified through faith alone, precisely as he when a sinner received justification through faith alone. Satan's preachers are always crying out "obedience." It is a fond trick of the devil to deceive people by good things; *e. g.*, obedience is good and commendable in its sphere. The truth of the matter is, true faith inspired by the Holy Ghost is always obedient, whether in the justification of a sinner or the sanctification of a Christian. Right here comes in the

devil's tricky delusion in fixing the eye on the obedience instead of on Christ, and thus running the poor devotee into idolatry, which is your inevitable fate if you depend upon anything but Christ to save you. It is only Satan's counterfeit that does not obey God, the genuine being always gladly obedient to every ramification of the divine administration. "Unto the manifestation of his own righteousness, through the remission of the sins which are passed;

26. "Through the forbearance of God, unto the manifestation of his own righteousness at the present time, that he should be righteous and the one justifying him who is of the faith of Jesus." What a burning emphasis we have here on the fact that the sinner in justification does not receive his own righteousness, the normal fruit of legal obedience, nor the absolution of an interceding priest, administering church ordinances and ritualistic obligations; but he receives the righteousness of Christ Himself, God's own righteousness, purchased by the vicarious death of His Son, not at some future period, but now conferred on the humble, believing penitent, the very identical righteousness of Christ Himself, and appropriated through faith without works.

27. "Where then is boasting? It is excluded. By what law? of works? No; but through the law of faith.

28. "For we conclude that a man is justified by faith without works of law." How astonishing that, in the face of so much positive, clear and unequivocal inspired affirmation that justification is by faith alone without any works of any law, after all we see nominal Christianity burdened to death with human

legalisms. Poor old Romanism got so heavily loaded centuries ago, that she not only got slowed down into a standstill on the track, but as the way to heaven is up-grade, and the way to hell down-grade, the tremendous gravity of her mammoth institutions reversed her wheels, so for many centuries she has been running perditionward with an appalling velocity. You have but to look around you and see the Protestant churches already burdened into a standstill, and yet competing either with other in the manufacture of ecclesiastical institutions unheard of in the Bible. The gullibility of poor, fallen humanity in religion has been proverbial in all ages, and, oh, how universally manifest at the present day, when, amid the universal fulfillment of the latter-day prophecies, this old wicked world is so fast ripening for destruction, everywhere augmented and expected by fallen churchisms, furnishing a thousand substitutes for the precious blood of Jesus and the refining fire of the Holy Ghost. How triumphantly and irrefutably does this verse forever annihilate all the claims of human legalism, uncontrovertedly establishing the great fundamental Bible truth of justification for all men through the free grace of God in Christ, received and appropriated by faith without deeds of law; *i. e.*, water baptism or anything else on the line of legal obedience.

29. "Is he the God of the Jews only? Is he not also of the Gentiles; yea, indeed of the Gentiles,

30. "Since there is one God who will justify the circumcision and the uncircumcision through faith." We need not wonder at the amount of apparently substantial repetition in this argument proclaiming God's great law of pardon to all the world indiscrimi-

nately, whether Pagan, Papist, Moslem, Jew, Gentile, or Protestant. It is simply by faith alone, without works wrought by yourself, a preacher, a church member, or anything else.

31. "Then do we make void the law through faith? It could not be so, but we establish the law." Here Paul answers the silly objections which I have often heard abused by Satan's preachers; *i. e.*, that we who preach the utter non-essentiality of all legal obedience in order to justification, are making void the law, *i. e.*, setting it aside and treating it with contempt. This is simply the bogus pleading of spiritually ignorant people. If we had to be justified by the law we would all be sent to hell, for the simple fact that we are all law-breakers. Hunting in the Bible for justification through legal obedience is like the criminal ransacking the statute book to find his pardon. It is not there, but on the contrary he finds his condemnation boldly written on every page. Not we, but unfallen beings, such as Adam in Eden and the angels in heaven, can possibly be justified by the law. Transgressors can receive nothing but condign punishment. Well does Paul say that instead of nullifying we establish the law, boldly affirming the impossibility of its nullification under the hypothesis of our justification by faith alone without works, from the simple fact that our faith receives and appropriates Christ, who alone in all this world has kept and verified the law, not only by His active obedience to all of its mandates, but by His passive obedience, satisfying the violated law in the vicarious atonement which He made by His substitutionary death in our room and stead. When you seek justifi-

cation by works, you are depending on your own obedience, which is "filthy rags in the sight of God" —a miserable and irretrievable breakdown. When we are justified by faith we lay hold of Christ, our glorious substitute, who has perfectly satisfied the law both actively and passively in every respect. Consequently we have victory over the world, the flesh, and the devil, in time and in eternity.

CHAPTER IV.

THE EVOLUTION OF THE REDEMPTIVE SCHEME OUT OF THE ABRAHAMIC COVENANT.

1. "Then what we say that Abraham, our father according to the flesh, hath found?"

2. "For if Abraham were justified by works, he hath boasting, but not before God." The covenant which God stipulated with Abraham is identical with the covenant of redemption which He made with His Son in heaven, pursuant to which the mediatorial, involving the redemption of the world, was launched (Gal. 3: 16). This covenant two thousand years subsequently God renewed and confirmed with Abraham, being ultimately verified in the incarnation of Christ and ratified by His atoning blood. It was pertinent that God should elucidate the plan of salvation by the stipulation of the mediatorial covenant with some human being, who should give it notoriety and thus normally receive the paternity of faith on the earth. This glorious honor, in His wisdom, God conferred on Abraham. The very fact that the Abrahamic is

identical with the mediatorial covenant involves the conclusion that human salvation is restricted to that covenant. Hence we see that all the people who seek justification by works are without hope, because out of harmony with Abraham, who was justified by faith alone without works. Hence the utter and hopeless futility of all the legalistic systems, which, like fallen Judaism, have girdled the globe for ages. "For what saith the Scripture? But Abraham believed God and it was imputed unto him for righteousness" (Gen. 15: 6).

4. "But to him that worketh the reward is not reckoned according to grace, but according to indebtedness;

5. "But to him that worketh not, but believeth on him who justifieth the ungodly, his faith is counted for righteousness." This argument is so plain, clear and explicit that he who runs may read and not be mistaken. Here Paul so utterly annihilates all the dogmas of justification by water baptism, sacraments, legal obedience, church rites, priestcraft, prelacy, popery or ecclesiastical loyalty as to put the gainsayer in the awful attitude of flatly contradicting God Almighty. How strange that people reading these plain and unequivocal statements of the Holy Ghost, by which they are to be judged in the great day, can still swallow down Satan's lies, proclaimed from fallen pulpits, and go off after legalistic rites, vainly seeking justification where they will never find it. In order to set this matter clear and unequivocal, God actually justified Abraham twenty-four years before he became a member of the visible church, or received circumcision, lest somebody might be stupid

enough to identify justification with legal obedience. Now, remember, if you are not identified with the Abrahamic covenant, you have no interest in Christ (Gal. 3: 29). If you are a *bona fide* member of that covenant you are justified by faith alone, without works, like Abraham, whom God converted through faith alone twenty-four years before he received a solitary church ordinance. If you do not belong to the faithful paternity of Abraham, you have no participation in the Fatherhood of God, but, on the contrary, you are a child of the devil (John 8: 44), with all your boasted church membership and legal obedience.

6. "Therefore indeed David speaks of the blessedness of the man to whom God imputeth righteousness without works [Ps. 31]:

7. "Blessed are they whose iniquities are forgiven, and whose sins are covered,

8. "Blessed is the man to whom the Lord may not impute sin.

9. "Therefore cometh this blessedness on the circumcision, or indeed upon the uncircumcision? For we say, that faith was imputed unto Abraham for righteousness.

10. "How then was it imputed? to him being in circumcision or in uncircumcision? Not in circumcision, but in uncircumcision." This is a continued evolution of this wonderful and unanswerable Pauline argument, actually the most prolix in all the Bible, confirmatory of justification full and free for all the world by the free grace of God in Christ, received and appropriated by faith alone, without works of law. The very fact that this took place in the case of Abraham twenty-four years before the organ-

ization of the visible church in his house, teaches us a grand and impressive lesson; *i. e.*, that God in His infallible administration, by putting twenty-four years between the two transactions, forever annihilates the possibility of their identification by sensible, honest people. What an awful job the devil has on his hands to prove the essentiality of water baptism or any other church ordinance to justification, when Abraham, God's paragon saint and the representative of every other, was justified by the free grace of God in Christ twenty-four years before he received a church ordinance! I know there is a disposition on the part of many superficial, bogus theologians flip-pantly to pass over the Abrahamic covenant. This is wholesale murder, because Abraham had no covenant, but was simply the recipient of the renovation of the Messianic covenant by which the world is redeemed. Hence the Scriptures positively identify the Abrahamic with the Mediatorial covenant. Then, if you are not justified like Abraham, becoming one of his legitimate spiritual posterity, you have no interest in Christ (Gal. 3: 25). Mark this long quotation from the Psalms of David, descriptive of God's "blessed man," whose sins are covered, and to whom he does not impute iniquity. If it turns out that you are not that "blessed man," the devil gets you to an absolute certainty, whether in the pulpit, the pew or the world. Now you see clearly how Paul identifies this "blessed man" with the Abrahamic covenant, because he is justified by faith alone, without works, like father Abraham, who actually got converted twenty-four years before he was baptized. Do not forget the inspired epithet, "blessed," which God applies to the

man who, like Abraham, is justified by faith without legal obedience. "Blessed" literally means "happy." You take the poor legalists, all round, and you find anything but a happy people. They are blue as indigo. It is a regular long-faced Christianity—Satan's counterfeit. Take the people who have nothing but Jesus and depend on nothing but God, and you will find "happy" pilgrims every time. That is the reason why Satan's legalistic church members can not keep away from theaters, dances, card tables, circuses, horse races and saloons. It is because they have no happiness in their religion. Hence they have to go to the devil for joy to keep them from dying of the blues. There is nothing in the Abrahamic covenant but Jesus. Hence the children of father Abraham are a jolly set.

11. "And he received the sign of circumcision, the seal of the righteousness of the faith which he had in uncircumcision, that he should be the father of all those believing through uncircumcision, that righteousness may be imputed to them:

12. "And the father of circumcision not only to them who walk in the tracks of the faith of our father Abraham which he had in uncircumcision." We see here that the normal attitude of Abraham's children is in uncircumcision, as he was converted twenty-four years before he entered the visible church. Here we have it revealed that salvation is only for those who walk in the steps of Abraham, *i. e.*, get justified by faith alone. These belong to class number one, *i. e.*, the normal children of Abraham. In the second place, provision is made for those who belong to the circumcision, *i. e.*, the visible church, that

they may also come into the covenant by faith and become the children of Abraham if they will walk in the steps of that faith which he had in uncircumcision. Hence we see the pre-eminence in the covenant is given to those who get converted before they join the church. It is a mistake to receive the unconverted into the visible church, lest they may lean on it and stop short of experimental salvation, and in that case lose their souls. I joined the church before I was converted, God showing me mercy and leading me on into an intelligent experience, though Satan did his utmost to get me to rest in church membership.

MILLENNIUM.

13. "For the promise to Abraham and his seed, that he should be the heir of the world, was not through the law, but through the righteousness of faith." The covenant with Abraham was simply the renovation of the Messianic (Gal. 3: 16), by which Christ purchased this world with His blood. Hence it is here stated that Abraham is to inherit the world. A title made to a man is valid to his children forever. Hence Abraham's seed, *i. e.*, Christ, is to inherit the whole earth in the millennium, in due time renovated, and possess it forever. Hence, if you would be a member of the glorified Bridehood and reign with Christ a thousand years (Rev. 20: 4-6), you must be a child of Abraham. Hence it is positively specified that this inheritance is not through the law, *i. e.*, you do not get it by good works, but through faith.

14. "For if the heirs were from the law, faith is made empty and the promise of none effect." The great promise which God made to Abraham to

redeem the world by the gift of His Son, which was utterly unnecessary if they could be saved by legal obedience. The law was here four thousand years before Christ came; there was plenty of water to baptize people, and every other conceivable facility of legal obedience. Therefore if salvation had been possible through the law, the condescension and death of Christ were unnecessary, null and void. The utter incompetency of fallen humanity to be saved in any other way superinduced the absolute necessity for Christ to come and die, thus redeeming us from sin, death and hell. Hence legalism is so abominable in the sight of God; from the ostensible fact that it treats with contempt the vicarious atonement which cost the life of His Son.

15. "For the law worketh out wrath; for where is no law, there is no transgression." While the law is perfectly pure and holy, yet it is utterly incapable of love and mercy. All it can do is to condemn the criminal. Hence the silly nonsense of salvation by obedience, which could only turn over the whole human race to endless punishment. The law is the exponent of the penalty, and must be prefinite to all transgression.

16. "There it is by faith, in order that it may be by grace, that the promise may be sure to all the seed, not only to those who are of the law, but to those who are of the faith of Abraham, who is the father of us all." "Seed" here means all truly elect in Christ, *i. e.*, all who will be saved by the atonement in all ages. You see that faith and grace are counterparts of the same plan of salvation, *i. e.*, the antithetical hemispheres of the same glorious globe of human redemption. Hence, like Siamese twins, they must live

and die together. Hence you see legalism nullifies the grace of God and slights the whole scheme of redemption. If salvation had been by works, the thief on the cross might have been left out. Millions of people die out of reach of interceding priests and water baptism; yet they are not beyond the reach of God's redeeming grace. The elect of God are, in all nations and ages, indiscriminately dispersed in all the earth. Grace reaches every one of them utterly independent of human instrumentality. God can use anything or nothing in the salvation of souls. Faith is the human side of the glorious plan, and grace the divine side. The former is co-existent with humanity and the latter with God. Hence the silly pusillanimity of laying a human embargo on the divine prerogative.

17. "As has been written, that I have made thee a father of many nations." What a wonderful honor is the Abrahamic paternity! Just as God is the spiritual Father of all the saved of all ages and nations, *i. e.*, all the elect who avail themselves of the redemption in Christ, so God renovated the mediatorial covenant with Abraham, which He made with Christ to redeem the world, before the Fall, thus honoring Abraham as His "friend," making him the human representative in the covenant of redemption, complimenting him with the fatherhood of the faithful, *i. e.*, the elect, the saved of all ages and nations. This transaction with Abraham is of infinite value to us all, because in his case we have an illustrative example, setting forth the human side of the gracious economy. What is it? Oh, how plain and simple! "Wayfaring men, though fools, can not err therein."

We are saved by grace through faith alone. What is grace? It is the free gift of God in Christ, saving all who will receive Him. What is faith? It is the hand which you reach out and receive Christ, *i. e.*, you just take God at His word and believe His wonderful promises. Is this all? Certainly it is all. Abraham is our illustrative example. We are to be saved precisely as he was, otherwise we have no interest in Christ (Gal. 3: 29). How was he justified? "He believed God, and it was counted unto him for righteousness," *i. e.*, justification (Gen. 15: 6). This took place twenty-five years before he received circumcision, *i. e.*, joined the church; but some one might think baptism, sacrament, or church membership had something to do with his salvation. It is true, long after he was saved by grace through faith alone, he became a paragon church member, which was all right in its place, *i. e.*, the school of Christ, but never did have anything to do with personal salvation, which is the work of God alone, and consequently through faith alone. Grace being the divine and faith the human, they are counter hemispheres of the same globe of salvation! Hence, grace alone means faith alone. The devil rages over faith alone, because it knocks out the pope and the priest and smashes his arrangements generally, giving God all the glory. Whenever you poke in water baptism or anything else to help God save a soul, you offer Him a downright insult and plunge into idolatry, because He turns away with disgust and leaves you and the water-god to work the matter out. The very insinuation that God needs any help to save a soul is a blasphemous insult to His majesty. "Before God whom he believed, who createth life in the

dead and calleth things which are not as though they are." When God made the covenant with Abraham, He saw every soul that would ever be saved standing before Him, and conferred on that patriarch the faithful paternity of that mighty host, assuring him, "In thy seed, *i.e.*, Christ, shall the families of the earth be blessed." That fulfillment is yet future, reserved for the millennium, when Satan will be cast out and Jesus reign in every home on the face of the whole earth, when Abraham's family will girdle the globe, verifying God's promise that he shall inherit the world. What a memorable transaction, when God revealed to Abraham his family enveloping the whole earth and possessing it without a rival! The Jews and Mohammedans, uncompromising rivals either to other, have fought, bled and died to appropriate the blessings of the Abrahamic covenant, which never were restricted to any race or church, but were always universal as the mercies of God covenanted in Christ, reaching every faithful soul in all ages and nations, regardless of creed, race, or color.

18. "Who against hope believed, pursuant to hope that he should be the father of many nations according to that which had been spoken, So shall thy seed be.

19. "And not being weak in faith, he considered not his own body already dead, being a hundred years old, and the deadness of Sarah's womb:

20. "And he staggered not at the promise of God through unbelief, but was filled up with dynamite through faith, giving glory to God,

21. "Truly being fully assured that God is able to perform that which he has promised." Of course the whole plan of salvation must be ratified by the incar-

nation of Christ, and this covenant sealed by His precious blood, without which the scheme of redemption must collapse forever. Consequently the grand salient fact in the Abrahamic covenant is the Messianic incarnation and the progenitorship of Christ in his family. At this point all natural possibilities take their everlasting flight, permanently superseded by the supernatural, in view of the physical impossibilities of natural posterity, arising from the fact that both Abraham and Sarah had long passed the age of fertility. This fact clearly illustrates the supernaturalism indispensable to all genuine saving faith; as none but the children of Abraham have part in the covenant of redemption. Hence it is only the faith supernaturally inspired by the Holy Ghost that can make you a son of Abraham and an heir of the promised redemption. That is the reason why true faith has always been a scarce article in this wicked world. "Moreover then the Son of man having come, shall he find faith on the earth?" (Luke 18: 8). The answer is in the negative. The faithful people having been taken up in the rapture, when the Lord comes in His awful premillennial judgments on a wicked world and fallen church, He will not find true faith in all the earth. This is the grand salient point in the plan of salvation, faith being the great fundamental grace underlying the superstructure and appropriating the benefits of the redemptive scheme involved in the Abrahamic covenant. Oh, how Satan counterfeits human faith, eliminating the supernatural and leaving it a loathsome old corpse (James 2: 26). Unless the Holy Ghost inspire in the soul this supernatural faith such as Abraham had, you never can be

one of his children, a participant of the redemption in Christ (Gal. 3: 29). Without this inspired supernatural faith you will always be “staggering” at the promises of God. Now, remember that, if you would be saved, you must walk in the steps of Abraham (v. 12), who not only “staggered not at the promises of God through unbelief, but was filled up with dynamite through faith.” The peculiarity of natural faith, which is Satan’s counterfeit, is its destitution of the dynamite which the Holy Ghost alone can give, constituting the supernatural in justifying and sanctifying faith. Here we read that Abraham not only believed the promises of God which contradicted the laws of nature relative to the incarnation, but being so inundated with the dynamite of supernatural faith, he actually leaped for joy, giving glory to God. Hence, if you would be a son of Abraham, you must have that supernatural faith which so fills you up with spiritual dynamite that you not only triumph over all unbelief, but laugh at impossibilities and give glory to God, counting His promises already done without any visible manifestations of the fact, as Abraham without the shadow of a doubt leaped for joy in anticipation of His Omnipotent Son, the world’s Redeemer, two thousand years before the angels sang their *gaudeamus* over the manger of Bethlehem.

23. “But it was not written for the sake of him alone that it was imputed unto him,

24. “But truly for the sake of us unto whom he is about to impute it,” *i. e.*, “to those who believed on him who raised up Jesus our Lord from the dead.” You see from these Scriptures that we are justified *pre-*

cisely like Father Abraham. Oh, how simple! He just believed God, and it was counted unto him for justification. Here it is positively specified that it was not written for the sake of Him alone, but for us, that we may know how to be saved. People are constantly stumbling over the very simplicity of God's saving grace. Satan is constantly decoying us away after big things, lest we believe the simple truth of God and be saved.

25. "Who was delivered for our transgressions and arose for our justification." Christ became our literal, actual, vicarious substitute, taking our place, dying in our room and stead. While He thus paid the penalty and redeemed every son and daughter of Adam's ruined race, so perfectly and satisfactorily as to preclude all necessity of human condemnation, thus actually blockading hell against the ingress of every soul, and opening the pearly gates, with angelic shouts welcoming every poor victim of sin and sorrow to the fadeless glories of the heavenly hope, yet redemption is one thing and our participation of redeeming grace quite another. The latter we can not only secure through faith in the promises of God, unbelief climaxing an eternal forfeiture. Many have appeared on the earth claiming to be Christ, but they all fail to rise from the dead. The resurrection of Christ is the grand Archimedean lever inspiring universal faith in His Christhood.

CHAPTER V.

1. "Therefore being justified by faith, we have peace with God through our Lord Jesus Christ." This verse assumes the hortatory form, urging us up, in view of the wonderful simplicity and feasibility of justification by faith, that we all avail ourselves of the glorious privilege to enjoy perfect peace and reconciliation with God through our Lord Jesus Christ. If Abraham and his contemporaries in a moonlight dispensation could have such a victory through anticipatory faith, apprehending the promises and appropriating the vicarious atonement, how infinitely brighter should be the victory of our faith, walking in the cloudless light of the glorious Son of righteousness, who is already risen on the world with healing in His wings, flooding the whole earth with the transcendent effulgence of the historic incarnation, crucifixion, resurrection and ascension!

SANCTIFICATION.

2. "Through whom also we have access by faith into this grace in which we stand, and let us rejoice in the hope of the glory of God." The pronoun "this" is emphatic in this verse, indicative of progress in the school of faith reaching *terra firma, i. e.*, establishing grace where we hold our ground, no longer retrogressing nor wavering through unbelief, doubt having been eliminated and faith moving forward with the tread of a giant. Consequently we are again exhorted, not simply as in the preceding verse to have peace with God, but to "rejoice in hope of the glory of God," as we have now climbed so high up the

Delectable Mountains as to enjoy a conspicuous and inspiring view of the Celestial City, if we will look through the telescope of doubtless faith. The hortatory phase of these beautiful climaxes in the three first verses of this chapter does not appear in E. V., which has the indicative mood of these verbs, the original being in the subjunctive. The fact is, Paul is here leading us onward and upward, beginning with a clear Abrahamic justification by faith alone, and moving on into the richer and more glorious experience of entire sanctification, followed by the climacteric establishing graces of the Holy Spirit.

3. "And not only so, but let us indeed glory in tribulations, knowing that tribulation worketh out endurance." Tribulation is from the Latin *tribulum*, which means the flail with which the farmer in olden time thrashed out his wheat. Hence the pertinency of this reference to Satan beating us over the head, back, and limbs like the farmer beating out his wheat. We are exhorted to rejoice in all this because God will overrule it to our good, making it an exceedingly valuable means of grace in perfecting our susceptibility of enduring all the hardships, rebuffs, disappointments, troubles and trials which the enemy can bring against us, thus developing a most invaluable qualification for the immeasurable responsibility awaiting us in boundless eternity.

4. "And endurance, approval," *i. e.*, this indefatigable endurance of all the abuses and persecutions which Satan can possibly turn on us is the very thing to work out the divine approval of our hardihood, fidelity, loyalty and heroism—a most profitable curriculum in the school of Christ. "And approval,

hope," *i. e.*, this divine approval of our endurance in all the troubles, trials and persecutions amid this vile God-forgetting and Satan-ridden world, is the great salient confirmation of our heavenly hope, actually working it out and making it a glorious eternal verity.

5. "But hope maketh not ashamed, because the love of God has been poured out in our hearts by the Holy Ghost who has been given unto us." Here is a beautiful reference to the gift of the Holy Ghost to the disciples on the day of Pentecost, when the Son of God poured Him out on them from heaven, gloriously sanctifying and filling them with the blessed Holy Spirit, inundating them with perfect love casting out all fear and shame. "Shed abroad" in E. V. is wrong, the translators following the Latin, which in this passage has *diffusa*, whereas it should be *effusa*. "Shed abroad" is only an incorrect translation of the Greek *ekkechutai*, from *ek*, "out," and *cheoo*, "pour," simply meaning to pour out; but it is illusory, involving the idea that the love is already in the heart, and is merely diffused abroad, which might consist with *philia*, human love, which is indigenous in fallen humanity, and utterly graceless, being simply carnal affection peculiar to the unregenerate, not only in this world but, as we see in the case of Dives, in the world to come, who even in the flames of hell loved his brethren so that he wanted to send them a missionary to save their souls. The word here is *agapee*, divine love, which is the nature of God (1 John 4), and imparted to us by the Holy Ghost in regeneration, making us "partakers of the divine nature." The reference in this

passage is really to the sanctified experience, because it speaks of the "Holy Ghost having been given unto us," which is none other than the Pentecostal experience here beautifully described in verses 2-5.

6. "For we being yet without strength, yet in due time Christ died for us:

7. "For scarcely will one die for a righteous man: for in behalf of a good man one even dares to die:

8. "And God commendeth his love toward us because we being yet sinners, Christ died for us." A good man, in the primary sense, is one who never sinned. Hence in this original sense it applies to Christ only. In case of the rich young man who called Him "good master," and to whom He responded, "Why callest thou me good? for there is none good but one, and that is God," many persons erroneously think that our Savior refused to be called good, referring to this passage as an argument against the possibility of entire sanctification in this life. They utterly misapprehend the whole matter. Our Savior did not refuse to be called good, but simply turned the young man's appellation, "calling him good master," into a confession of His divinity: "You call me good, and such I am. Now as there is none good but God, do you not see that you have recognized my divinity, calling me God?" While in this primary sense no fallen beings are good, yet there is a gracious possibility for us all to be righteous and holy, from the fact that a righteous man is simply a pardoned sinner, and a holy man a purified sinner. The case was an extreme one. If a good man were on the earth, such would be his glory and majesty that some one might die for him, while it is scarcely probable that any one would die

for a righteous man, *i. e.*, a pardoned sinner; but Jesus even died not only for people utterly destitute of any resources or commendation, but even His enemies.

9. "Then how much more now, being justified in his blood, shall we be saved from wrath through him.

10. "For if we, being enemies, were reconciled to God through the death of his Son, how much more, being reconciled, should we be saved by his life.

11. "And not only so, but rejoicing in God through our Lord Jesus Christ, through whom we have received reconciliation." Salvation is double. Since Satan captured the whole world in view of adding it to hell, our normal place under the law is condemnation and hell. Christ does a double work. He negatively saves us from hell by paying our penalty, and thus blockading hell with His crucified body. This is glorious, but not enough. We also need a positive salvation to prepare us for heaven. Hence, we preach the crucified, *i. e.*, the dead Christ, to the sinner, his atoning substitute who pays his debt, blockades hell, and keeps him out. Hence, the sinner is justified by the dead Christ, who takes his place under the law. "Then if we are reconciled by his death"—there is justification by the crucified Christ—"how much more shall we be saved by his life?" Here comes in the glorious, positive side of the redemptive scheme, including regeneration and sanctification, the mighty works of the *living* Christ through the Holy Ghost. The *a fortiori* argument occurs here (9–21), evolved in a series of climaxes, set forth in the repetitions of the adverb "much more," contrasting Adam the First with Adam the Second, the former being the ruin and the latter the redemption.

12. "Therefore as by one man sin entered into the world, and death by sin, so death came upon all men, in that all sinned." Not "have sinned" as E. V., which would involve personal responsibility, condemning the infants; but "sinned," the imperfect tense, does not involve personality, but simply implies that all sinned seminally in Adam when he fell, as all were in him, the only one created, including all humanity in all ages.

13, 14. "For until the law, sin was in the world; but sin is not imputed, there being no law; but death reigned from Adam to Moses, even over those who did not sin after the similitude of Adam's transgression, who is the type of him who is to come." Here is an allusion to the infants, idiots and heathens who did not sin after the manner of Adam, *i. e.*, break a known law; yet they all died physically, thus paying the penalty and showing to all the world their guilt in a sense, *i. e.*, corroborating the above conclusion that all sinned seminally in Adam. How was Adam the type of Christ? Only representatively. Both Adam and Christ represent the entire human race. This is so fortunate for us. We all failed in Adam; but we all have a second chance in Christ; otherwise we must have gone like the fallen angels (Jude 6) to abide in adamantine chains and penal fires forever.

15. "Not as the offense so is also the free gift; for if by the offense of one many died, much more the grace of God and the gift in the grace of the one man Jesus Christ abounded unto the many." We have here the Greek phrase "the many," in both cases used in a superlative sense. The simple meaning is, all died in Adam and all live in Christ (1 Cor. 15:

22), *i. e.*, all died seminally in Adam and all live personally in Christ. When? "Except every one be born from above (not again) he can not see the kingdom of God" (John 3: 5). Here we see the absolute necessity of the new life on the part of every human being who shall enter God's kingdom. "He tasted death for every one" (Heb. 2: 9), not "every man" as E. V. Christ not only certifies that all infants are in the kingdom, but holds them up as paragon members (Matt. 18). The prodigal son was born in his Father's house, *i. e.*, in the kingdom of God. Hence all are born there, as humanity is uniform. Then when do we pass out of Adam into Christ? The moment soul and body united constitute personality, *i. e.*, in the prenatal state, we are "born from above," before we are born physically. The fall of Adam is seminal and the redemption of Christ personal. Hence all are fallen in Adam and redeemed in Christ. The death penalty of Adam's transgression is physical, spiritual and eternal.

16. "And not as by the one that sinned is the free gift; for judgment is from one unto condemnation, and the free gift from many transgressions unto justification." This verse confirms the fact the two Adams in their representative characters are parallel lines, running through time and all eternity. All we lost in Adam we gained in Christ and infinitely more, as Christ is infinitesimally greater than Adam.

17. "For if through the offense of one death reigned through one, how much more shall those receiving abundance of grace and the gift of righteousness reign in life through the one Jesus Christ." Through Adam the First death swept the world;

through Adam the Second we not only have the full restitution, but an infinitely better state than before the Fall.

18. "Then as by the offense of one it was unto all men to condemnation, so indeed by the righteousness of one it was unto all men unto the justification of life." This is perfectly clear on the universal ruin through Adam in the Fall, and the universal redemption through Christ in the Mediatorial Kingdom, the only trouble arising from the fact that we are all free and liable to sin and fall under condemnation at any time till our probation ends. The Adamic ruin is seminal; the redemption of Christ, personal.

19. "For as by the offense of one man the many were made sinners, so also by the obedience of one man the many shall be made righteous." This verse clearly and unmistakably again affirms the parallelism of the two Adams, assuring us that what we lost in the one we gain in the other.

20. "The law came that sin may abound." The law is perfectly pure and holy and could not have any affinity with sin. Yet when the law is disobeyed it awfully augments the guilt of sin. "But where sin did abound, there did grace much more abound." Not only does Christ repair all the evil wrought by the Fall, but to those who are true to Him, He makes "all things work together for good." So all of our enemies are transformed into vehicles of blessing. This paragraph is replete with fundamental theology, setting forth the utter and universal ruin of the Fall and the complete, glorious and superabundant restitution of the redemptive scheme

21. "And as sin reigned unto death, so may grace also reign through righteousness unto eternal life through Jesus Christ our Lord." In these Scriptures the doctrine of total depravity is established beyond the possibility of cavil. "Total" means entire. Depravity means a state in which we are deprived of something, *i. e.*, life. Hence total depravity means deprivation of spiritual life. How we have it repeated here that all are dead in Adam, our federal head. When God calls a thing dead, there is no life in it. Hence the whole human race lost spiritual life in the Fall, and are all in Adam totally depraved. It is equally true that we all receive spiritual life in Christ, in both cases normally and independent of our will. As the Fall is universal, the redemption is equally so. Hence the gracious possibility for every soul to be saved in heaven. By the grace of Christ we are born in His kingdom, and only get out by sinning out, as in case of the prodigal son, who might, like his older brother, have stayed in the father's house. Doubtless the bitterest anguish of the damned in hell will be the awful reminiscence, "The Son of God redeemed me, and purchased heaven for me. I went to hell like a fool, having no plausible excuse for my damnation!" Meanwhile devils will berate you and say, "If we had been redeemed like you, we would not be here, but shouting with the angels." This horrific reminiscence of heaven and eternal glory purchased for them freely by the Son of God and available at their option, but foolishly and brutally rejected and depreciated, will hunt the damned with the black ghosts of inextinguishable memory through the flight of eternal ages. The Pauline climax of this "much-more"

argument is simply transcendent. Here we have the two Adams representing the whole human race—the one in sin and death, the Other in life and holiness. Well does he give the infinite pre-eminence to the Latter. Why? The first Adam who brought sin into the world was only a man like myself; the second Adam, who proposes to take it out, is not only a man, but the Omnipotent God. Hence, well does he say, “Where sin did abound, there did grace much more abound.” While sin is great, grace is infinitely greater. What a grand inspiration to every sinner to escape from Adam, who has nothing but sin and ruin, to Christ, who has a superabundance of grace, glory and heaven forever.

CHAPTER VI.

ENTIRE SANCTIFICATION.

The Pauline argument on justification by the free grace of God in Christ, received and appropriated by faith alone, pursuant to the Messianic covenant, which God renewed with Abraham, honoring him with the paternity of faith, antithetical to the Divine paternity of grace—faith and grace being counterparts of the same glorious plan, representing respectively the human and divine side—is the most elaborate in all the Bible, beginning with verse 19, Chapter 3, and closing with Chapter 5, in that irresistible, sweeping conclusion exultantly triumphing in the transcendent, superabounding grace of Adam the Second, who has swept every conceivable difficulty from the field, defeated

sin, death and hell, and thrown wide open the pearly gates and issued His royal amnesty proclamation to the ends of the earth, offering to every fallen son and daughter of Adam's race grace and glory, world without end, without money and without price. Following this sledge-hammer logic on justification, he now takes hold of the sin-principle, goes down into the subterranean regions of the soul and shows up its utter eradication by the omnipotent grace of Adam the Second.

1. "Then what shall we say? Must we abide in sin in order that grace may abound?" Here Paul takes by the throat this hell-hatched, hackneyed argument of the carnal preachers, *i. e.*, that God is glorified by inbred sin abiding in us to keep us humble and magnify the grace of God by forgiving us when we are overcome by the tempter and yield and sin. He literally eradicates and annihilates this silly Satanic argument, setting out with a flat denial.

2. "It could not be so." Not as E. V., "God forbid," which is a strong imprecation, but as the Greek gives it, a positive and unequivocal denial. Hence the advocates of this carnal dogma (and their name is legion) are forced into the attitude of flatly contradicting Paul and the Holy Ghost. "How shall we who died to sin live any longer in it?" Sin is conquered and bound in regeneration, but killed in sanctification. Hence a truly sanctified man can no more commit sin than a dead man lying in his grave can rise up and throw rocks at the passers by. You must remember the Bible is a common-sense book. While sin is dead in me and I can not commit it, yet it is equally true that I can commit sin,

and if I do not watch and pray, I will. Why? Though sin is dead, the devil, its author, is not dead. Armies of demons throng the air, ready every moment to put sin back in the heart after it has been destroyed. The house can not burn down, because there is no fire in it. Yet it can burn down, because the incendiaries are lurking round seeking an opportunity to burn it. Good Lord, save us from rushing into foolish, irrelevant conclusions! So long as we are in this world we are in the enemy's land, liable at any moment to be attacked and killed. This world is no "friend to grace to help us on to God." Yet it is literally and positively true, as here we have it stated, that Adam the Second is more than a match for Adam the First, and ready to slay him in a moment pursuant to your consecration and faith.

3. "Do you not know that so many of us as were baptized into Jesus Christ were baptized into his death?" While there is a beautiful symbolism in water baptism, typifying the baptism of the Holy Spirit by which sin is exterminated, God forbid that we should run into papistical dogmas of baptismal regeneration by giving a materialistic interpretation to this passage. It does not say "baptized into water," but "into Jesus Christ." Hence, the construction of it simply to mean water baptism materializes God and runs into idolatry. This baptism, which is none other than that of the Holy Ghost, actually puts you in Christ, where there is no sin, thus utterly and eternally annihilating sin, as we have indicated by our baptism into His death. Just as Christ died on the cross, so do we die to sin in this baptism, when by the Holy Ghost we are baptized into the death of Christ, when we are

as free from sin as the dead body of Jesus was from life while lying in the tomb.

4. "Therefore we have been buried along with him through baptism into death." We find here that the baptism is the agent who executes the work of the burial into the death, which means the atonement of Christ, which is the receptacle of all sin which escapes damnation; *i. e.*, every old man of sin must either be buried into the atonement of Christ and be left there forever, or be burned in hell fire world without end. It is astounding that Bible readers identify this baptism with the burial which is positively contradictory of Paul's plain statement which makes the baptism the undertaker instead of the interment. "In order that, as Christ was raised from the dead by the glory of the Father, so may we also walk in newness of life." Here we see that the resurrection must be homogeneous to the interment, being performed by the omnipotent power of the Holy Spirit, who raised the body of Christ from the dead. Therefore it follows as a logical sequence that the Holy Ghost Himself is the agent in both operations, *i. e.*, the interment and the resurrection, thus clearly and demonstratively proving that this is none other than the baptism of the Holy Ghost slaying the man of sin and burying him forever into the death of Christ, the only receptacle of sin as an alternative of hell. When this old body of sin is thus forever removed, eternally buried in the death of Christ, the new man, having been resurrected in regeneration, now utterly disencumbered and free, walks on forever with God in "newness of life." We must bear in mind that water is not mentioned in this chapter, while all the language

is homogeneous with the baptism of the Spirit and out of harmony with a material transaction. If your conscience demands baptism by immersion in water, do not hesitate to satisfy your convictions in the beautiful symbolism of the material ordinance. Yet it is exceedingly pertinent that we do not mar this beautiful, clear and demonstrative statement of the supernatural baptism of the Spirit by confounding it with an outward ceremony. The thing buried in this transaction is not your physical body, which is buried in water and baptized by immersion, and the same identical body immediately raised up by the muscular power of the administrator; but that old body of sin, which is invisible and spiritual, having been crucified by the Holy Ghost in sanctification and now buried into the death, *i. e.*, the atonement of Christ, and left there forever; because if unfortunately Satan raises him up, "the last state is worse than the first." Hence we see the utter heterogeneity of two transactions, the interment involving the old man of sin after he has been crucified by the Holy Ghost, putting him down deep into the death of Christ, the exterminator of all sin, there to abide forever; while the new man, the son of God, created in the heart by the Holy Ghost in regeneration, is raised up to walk in newness of life forever. Hence we see that one thing is buried, so to remain forever. An infinitely different thing is the subject of the resurrection; *i. e.*, the old man, the son of the devil, is the subject of the interment; and the new man, the son of God, the subject of the resurrection. Hence we see the impertinency in the interpretation of this Scripture as simply applying to water baptism by immersion, in which the same

physical body is the subject both of the interment and the resurrection.

5. "For if we have been grown together in the likeness of his death, we shall also be in the likeness of his resurrection." "Planted together" in E. V. is wrong (see R. V.), the translators mistaking *sumphuoo*, "grow together," for *sumphutecuoo*, "plant together." Hence the true reading is, "we have been grown together," a beautiful allusion to frugiculture, in which the graft, having been inserted into the trunk, grows fast, assimilating itself, and the two becoming organically identical. The fruit-grower supplies his nursery with seedlings whose fruit is utterly worthless, symbolizing the people born into this world in a state of total depravity, bearing fruit which is good for nothing. Then he proceeds to cut down these seedlings, at the same time grafting into each trunk the scion which produces the good fruit he proposes to cultivate for the market. This is regeneration, each branch growing fast to the trunk and bearing fruit. If these trees remain in the nursery, they will be stunted and dwarfed for want of room, and prove a failure. Therefore they must be transplanted into the orchard, putting each one off alone where it has plenty of room to grow and develop; meanwhile, the strong winds beating against it, no longer protected by its comrades in the nursery, bend it hither and thither, circulating the sap, and keeping it from becoming bark-bound, and at the same time loosening up the roots so they can penetrate deep down into the earth and lap around the great rocks, thus holding it steadfast amid all the storms, the roots penetrating into deeper depths, running far out, and absorbing new

fields of fertility, while the branches mount high and spread out, bearing an abundance of delicious fruits, making glad many hearts. This is the sanctified experience contemplated in this beautiful metaphor.

6. "Knowing this, that our old man is crucified, in order that the body of sin may be destroyed, that we may no longer serve sin." Here we have the golden key which unlocks all the mystery involved in this profoundly interesting, though much controverted, paragraph. Paul is grand in the utilization of illustrative metaphors, using the term "man" in quite a diversity of significations; *e. g.*, "new man," indicating the new creation wrought in the heart by the Holy Ghost in regeneration, also synonymous with "inner man" (2 Cor. 4: 15), and the "hidden man of the heart" (1 Peter 3: 4), the "outer man," meaning simply the physical body, and destitute of spiritual signification; while he actually, in a diversity of phraseology, rings changes on the "old man of sin" throughout all of his writings, everywhere thus symbolically alluding to the old Adam, *i. e.*, the fallen nature, the corrupt tendency transmitted to us and hereditary from the Fall. This "old man" does not mean our personal sins, which are not as old as we are, but original sin, which is as old as Adam's transgression; and therefore so pertinently denominated the "old man." You see here that this old man is crucified, *i. e.*, killed dead. The burial here described is the legitimate counterpart of the crucifixion, consistently carrying out the metaphor pursuant to the legitimate logical sequence that the dead are to be buried. Then, if you want to know what is buried in this transaction, you have only to ascertain what is

dead. You see it is that old crucified man, now a loathsome dead corpse, and must be buried out of sight, there to remain forever. There is only one place to bury this body in case that the soul is saved, and that is the death of Christ, the vicarious atonement, the

“Fountain filled with blood,
 Drawn from Immanuel's veins;
 And sinners plunged beneath that flood,
 Lose all their guilty stains.”

In case of the wicked, this old man of sin is buried in hell-fire; while in the experience of the saved he receives interment into the death of Christ, there to abide forever actually exterminated. Is this crucifixion gradual or instantaneous? It is both. When the poor victim is nailed to the cross, he gradually suffers and bleeds his life away, finally dying suddenly in a moment. One moment there is life in him, and he is not yet dead. The next moment life has actually ebbed away, and he is dead as the bones in Ezekiel's vision. The instantaneity and completeness of the crucifixion is here settled beyond the possibility of cavil, revealed by the Holy Ghost in the aorist tense peculiar to the Greek language alone, and made by the Holy Ghost to reveal His own mighty work. Sanctification throughout the New Testament is constantly revealed by this tense. While a gradual work precedes and another follows sanctification, yet the work itself is instantaneous. While regeneration is a birth, sanctification is the death of the old man. Do you not know that death is always sudden? I was well acquainted for forty years with a man who was a hopeless consumptive, been given up by all physicians to die at

the beginning of that period. Yet he lived on the forty years, through all the time the same hopeless consumptive, and finally died as suddenly as the tick of the clock. The burial which follows the death, putting away the corpse out of sight permanently to abide in its final resting-place (for there is no resurrection in this case, unless you let the devil raise him and ruin everything), indicates the settlement of the sanctified in the permanent and growing experience of holiness. "That the body of sin may be destroyed." This statement of the Holy Spirit is an additional confirmation of the grand and glorious work of God in sin's utter extermination. How honest Bible readers can pass superficially over this and still believe in the necessary survival of the old man in the heart till corporeal death, I can not see. I defy the scholarship of the world to formulate a statement more clearly conclusive of extermination than this, which we have from Paul's infallible pen. The word "destroyed" here is also in the aorist tense, indicating a complete work, and precluding the possibility of survival. Oh, how hard it is to get people to believe the mighty works of God! We so naturally look upon His work from a human standpoint, forgetting that it is as easy for Omnipotence to create a world as to precipitate a snowflake from a passing cloud. How pertinent that we pray, "Lord, increase our faith."

7. "For the one having died has been made free from sin," *i. e.*, the person who has "died to sin," as above described, *i. e.*, "had the old man crucified," and the "body of sin destroyed." "Has been made free from sin," fully and literally translated, giving the force of the Greek perfect, would read, "Has

been made free from sin, and more so now than ever." Whereas the English definition of the perfect tense is an action completed in past time, developing a state continuing down to the present; the Greek has the same definition, but always lays the emphasis on the present, the English putting it on the past, thus giving a wonderful force to the revealed truth on Christian experience; *e. g.*, Heb. 10: 10, "By whose will we have been sanctified by the offering of the body of Christ once, and have it yet better than ever." This verse 7 we are now investigating has been appropriated by Universalists to refute the future punishment of the wicked, deducing from it the conclusion that physical death liberates all from sin. This construction is utterly untrue, since the apostle is not speaking of the physical man at all, but the spiritual, throughout the entire argument. This verse follows the sixth as a legitimate corollary from the death of the old man and the destruction of the body of sin. Of course in that case the person having experienced the actual death of sin has been made free from it. There is a rattlesnake on your premises, much to your annoyance and danger. That venomous monster is not only killed, but taken away and buried deep in the earth, there to remain forever. Of course you are now free from the presence, alarm, and peril of the monster, and will so remain forever. This monster is inbred sin. Jesus wants to kill him and utterly put him away forever, thus making you free from sin.

8. "But if we died along with Christ, we believe that we shall live along with him,

9. "Knowing that Christ being raised from the dead dieth no more: death hath no more dominion over

him." We are here portrayed, by the inspired apostle, going with Christ to Calvary and there being nailed to the cross and crucified with Him. None but disciples of Christ go to heaven. If you would be His disciple you must follow Him in the great salient facts of His personal experience. You must follow Him to the manger and be born of the Spirit in utter obscurity and contempt of the world. You must follow Him to the Jordan and receive the Holy Ghost descending on you and filling you. You must follow Him as He climbs Mount Calvary, and there be nailed to the cross, bleed and die as He did. You must also follow Him in His glorious resurrection, transfiguration and triumphant ascension. After Christ had died He had the perfect and eternal victory over death. All the powers of the Roman Empire could never have killed Him again. Just so this wonderful experience of entire sanctification, crucifying the old man and burying him deep into the atonement, sinking him away into the "sea of forgetfulness," never to be heard of again, thus "destroying the body of sin," makes us just as free from sin as Christ was from physical death after He had consummated His work and exhausted all of His resources, so far as He was concerned, becoming powerless as a fleeting shadow.

10. "For in that he died, he died unto sin once; but in that he liveth, he liveth unto God." This verse continues to tighten up the preceding argument, confirming more and more the triumphant assurance of the gracious possibility for us to be as free from sin as Christ is from death. These are paradoxical revelations. Yet we have but to believe and God will see to their verification.

11. "Thus you also reckon yourselves to be dead indeed unto sin, but alive unto God in Christ Jesus." Hitherto the apostle has been on the divine side presenting the mighty works of God in the destruction of the sin-principle in the human heart. He now turns over to the human side, telling us how to get it. This "reckon" means consider, believe, reason, *et cetera*. It is a verb in the imperative mood, plural number, and present tense. Good Lord, help us to obey this commandment and "reckon ourselves to be dead indeed unto sin." See the emphatic adverb "indeed" obliterating every possible doubt. Now will you do this "reckoning"? Rest assured God will make it good. When I crossed the Atlantic Ocean the second time, we were confronted by an awful storm five days and nights; no glimpse of sun, moon, nor stars, but mountain billows lashing the clouds and rolling over the ship. We were mid-ocean, the storm striking us five hundred miles this side Gibraltar and letting up a thousand miles east of New York. Yet our noble ship with her thirty-six boilers shot through the storm like an arrow, landing precisely on time according to the reckoning of those sturdy old German sailors. If human reckoning can be relied on amid ocean storms, certainly we can depend on divine reckoning amid all the storm of probationary life. So you make the reckoning. He who has commanded you to "reckon yourselves to be dead indeed unto sin," will certainly make the reckoning good by killing sin outright, so dead it will never kick again. Shall I make this reckoning when I know sin is alive in me? Of course, with the painful consciousness that sin is alive in you as big as a rhinoceros, you muster courage to

“reckon [it] dead indeed.” You have nothing to do but hold on to the reckoning, shout victory and be true. God, pursuant to your faith, will certainly attend to the death problem. He will kill it. So, to your infinite delight, you will find it is “indeed dead.”

12. “Let not sin reign in your mortal body that you should obey the lusts of the same.” This verse is tersely recapitulatory, dropping, for a moment, back to the unconverted state in which sin reigns in the “mortal body.” In justification sin is conquered and bound preparatory to execution in sanctification (v. 6).

13. “Neither permit ye your members arms of unrighteousness unto sin”; as in that case you will necessarily backslide and go headlong to hell. Justification is a transition experience, destined either to go on into holiness, consummated by the execution of the “old man,” or by yielding your members as “arms of unrighteousness,” go back into sin and down to hell. “But present yourselves unto God as alive from the dead, and your members as arms of righteousness unto God.” This is an important appeal for entire consecration, which is the human side of sanctification. How pertinent this fervent exhortation after his vivid description of entire sanctification by the crucifixion of the “old man” and the destruction of the “body of sin.” The Jew presented the offering to God by laying it on the altar which sanctified the gift. He had nothing to do with the work of sanctification. That was effected by mere contact with God’s altar. But he must bring the offering and put it on the altar: even so the crucifying of old Adam is not your work, thank God. For you could never do it; but it is the work of Him who hung the heavens upon

naught, and flung the stars glittering over the skies; so hurry up and make the consecration. Time is flying and eternity is coming. Consecrate at once and make the reckoning. Then the louder you shout, the sooner the walls of Jericho will fall.

14. "For sin shall not have dominion over you; because you are not under law, but under grace. The law has no quarrel with any one but the law-breaker, *i. e.*, this old man of sin. Hence, when he is dead, you are as free from the law as if there was no law. When you get rid of everything in your nature that wants to violate the law, you are then just as free from the law as if there were none. In a great city like this (New York), full of policemen, jails, and penitentiaries, I am as free as a bird of paradise. Though I do not know the laws of the city, I have no fear; because I have no longer any disposition to violate any law, human or divine. The four stages, *i. e.*, sin, law, grace, and glory, appertain to every soul in the transition from earth to heaven. Egypt is sin-vexed, Pharaoh emblemizing the devil! The wilderness is law-land, the law actually thundering forth from Sinai in the wilderness, and given to people who were in covenant relation with God and amenable to His law, yet possessed of inbred sin antagonizing the law, and destined to die verifying the penalty of the violated law. Pursuant to the violated law, old Adam is buried deep in the bottom of the Jordan, and Canaan, grace-land, is entered amid the triumphant shouts which knock down the walls of Jericho. In Egypt we had guilt; in the wilderness, depravity; and in Canaan, infirmity; justification taking us out of bondage, sanctification out of legalism, and finally

glorification sweeping away all infirmities and transporting us out of grace into glory.

15. "What then? May we sin because we are not under law, but under grace? It could not be so." This is one of Satan's heretical phases of sanctification, persuading people that when they are free from the law, they can violate it with impunity. Ever and anon he catches a lot of fanatics on that hook. Well does Paul settle the question summarily by a positive negation. Such a conclusion is preposterously false, from the simple fact that this glorious freedom actually identifies you with the Lawgiver, making you a subordinate in the divine administration, helping God in the maintenance of law and order throughout the universe. Hence the gross incompatibility of the slightest disharmony with the law on your part. The children of the King are free from the law; yet they are the paragon exemplars of legal obedience, conservatism and loyalty. When your will is lost in God's will, you enjoy the very freedom of God Himself, who is perfectly free to do everything good and nothing bad. This is the very climax of perfect liberty.

16. "Do you not know that to whom ye present yourselves slaves to obedience, ye are slaves to whom ye obey, whether of sin unto death, or of obedience unto righteousness?" Man is a dependency by nature. All attempts to assume independence have collapsed and ultimated in ruin; *e. g.*, the Eden independence winding up in the Fall, the Antediluvian in the Flood, the Patriarchal in Egyptian slavery, the Jewish in destruction by the Roman armies; and in the clear light of prophecy the Gentile destined to go the same way, ending in the great tribulation. Man would

have stood under any or all of these dispensations if he had been true to God. Human independence is but another name for Satanic slavery. Entire sanctification makes you God's slave. This is the identical word applied by the Holy Ghost to God's apostles and saints throughout the Bible. God's slavery means perfect liberty. If you were a slave on earth, and your master were perfectly good, infinitely rich, and loved you enough to die for you, in that case you would be free and happy as an angel.

17. "Grace belongeth unto God, because ye have obeyed from the heart that type of teaching unto which ye were committed,

18. "And having been made free from sin, you became slaves unto righteousness." The stupendous fact of your wonderful deliverance out of Satanic slavery, which means brutality here and damnation hereafter, and have been transformed into the slaves of God, which means the highest freedom in the universe, *i. e.*, the very delectable and glorious liberty of God himself, is a grand source of thanksgiving to God. Hence the apostle opens this sentence with a shout of triumph, proceeding with a beautiful rehearsal of the glorious transformation, culminating in entire sanctification which really makes you the slave of righteousness, *i. e.*, perfectly subservient to righteousness, having not the slightest affinity for unrighteousness.

DEPRAVITY SUPERSEDED BY SANCTIFICATION.

19. "For I speak after the manner of a man on account of the weakness of your flesh." While in these bodies, as Wesley well says, "we can only think,

speak and act through organs of clay." Sense and phraseology must be simplified and adapted to the people. For this reason, the Old Testament abounds in symbolism, and the New in parabolic and materialistic imagery and illustration. In heaven Paul hears language incomprehensible on earth, doubtless because of its pure spirituality (2 Cor. 12). "For as ye presented your members slaves unto uncleanness and iniquity pursuant to iniquity." This is a vivid description of the wicked living animal lives, afflictive and even suicidal to themselves. God's order reversed—the angel down in the mud and the hog on top! The brutal "uncleanness" peculiar to the wicked gives them a hell on earth—ten thousand aches, pains and sorrows known only to themselves. Thousands of people annually die in the hospitals of this city (New York) and are buried alone in the Potter's Field, with no friend on earth to speak a word in the dying ear. Millions of people shorten their lives by brutality and sink into paupers' graves. The wicked not only sin against themselves and humanity, but sin against God. Hence this double epithet: "uncleanness," which is sin against themselves; and "iniquity" (Greek, lawlessness, *i. e.*, transgression of God's laws), sin against God. Here the Holy Ghost specifies the source of all this, *i. e.*, *eis anomian*, "pursuant to iniquity" or "lawlessness." This word means depravity. *In*, prefixed to a word, means *not*. Hence iniquity means the want of equity. *i. e.*, justice. *De*, used as a word, has a negative meaning, *i. e.*, deprivation. Hence you see iniquity and depravity are synonymous. In this verse we have the affirmation that both uncleanness and iniquity proceed from the com-

mon source of human depravity. This is the negative side of the argument. Now, in the prosecution of the affirmative, we find a radical tergiversation take place, eliminating depravity and superseding it by holiness to the Lord. "Thus now ye have presented your members slaves unto righteousness pursuant to sanctification." This part of the verse describes the experience following the wonderful transformation of grace. I find here the very pure Greek construction appertaining to sanctification after the wonderful transition as to depravity in the former state when you were "slaves to uncleanness and iniquity." Hence it follows as a logical sequence that the deep interior of the heart, where Satan has his throne and the rattlesnakes of inbred sin coil and rattle on all sides, is gloriously expurgated of all evil, Satan ousted, the snakes, reptiles and doleful creatures slain, their blood and bones enriching the soil, now turned over to King Immanuel, who transforms the entire situation into the blooming gardens and beautiful fields of Eden, through which the angels walk, and the songs of the seraphim are wafted on heavenly breezes, and there the Holy Ghost has enthroned Jesus to reign without a rival. The antithesis is profoundly significant, *eis anomian* and *eis hagianon*: "pursuant to iniquity" in case of the sinner, and "pursuant to sanctification" in case of the righteous. Here is the significant fact: the deep, subterranean region of the fallen spirit, occupied by inbred sin and impregnably fortified by the devil, is radically expurgated of all carnal *debris*, washed in the blood of the Lamb, and filled with the perfect love of God. Consequently the very temptations which formerly stirred the malevo-

lent affections, *i. e.*, anger, wrath, malice, envy, jealousy, prejudice, bigotry, egotism, pride, vanity and all of the selfish predilections, now arouse the very opposite, *i. e.*, love, kindness, pity, sympathy, philanthropy, charity, forgiveness, and an earnest desire to do good for evil. All this follows as a logical sequence from the fact that the old malevolent affections are eradicated and gone, and the benevolent emotions have taken their place. Hence so long as you are truly sanctified, the very incentives which formerly to your sorrow, defeat and disgrace aroused evil, will now only awaken the corresponding good. This is truly a miracle of grace, paradoxical to aliens, but blessedly real to the truly sanctified.

20. "For when you may be the slaves of sin, you may be free of righteousness." The sinner has no righteous character whatever. The sanctified have no sinful character. The one the slave of sin, and the other that of holiness, while the justified are somewhat intermediate, though no longer serving sin, but still having it on hand in a subjugated state and serving in the kingdom of God after the similitude of hirelings, liable to go out at any time.

21. "Then what reward had you at any time? in which things you are now ashamed; for the end of those things is death." Here is an interrogatory allusion to your old life in sin, when Satan paid you in ruined health, dissipated fortune, alienated friends, scandal, bankruptcy and a guilty conscience of which you are ashamed.

22. "But now having been made free from sin and having become slaves unto God, you have your fruit unto sanctification and the end eternal life." Re-

generation is the flower, and sanctification the fruit. While the flower is exceedingly beautiful, and indispensable to the production of the fruit, yet it alone is utterly worthless. Not so with the fruit; you can live on it if you never saw the flower. Hence we see the grand end of the gracious economy is sanctification, which qualifies you for the battlefield and robes you for the mount of victory; regeneration being an indispensable preparatory work, but an utter failure if not followed by sanctification, as the flower is futile if nipped by frost or blighted by death, so that it falls away, producing no fruit. As we see millions of flowers bloom and fade and no fruit appear, so myriads are happily converted, who fall away, never producing the delicious fruit of holiness for the angels and redeemed spirits to enjoy in heaven.

23. "For the wages of sin is death; but the free gift of God is eternal life through Jesus Christ our Lord." We see from the preceding that all sinners are Satan's slaves, who may deluge them with the alluring promises of the good things in this life, at the same time flattering them that they will get saved before they die and reach heaven after enjoying all the pleasures of sin. No man can pay what he does not possess. Satan has nothing but sin, misery, disgrace, death and damnation. Hence he invariably, in the end, pays off his servants with his own currency, giving them disappointment, wretchedness and remorse in this life and a burning hell through all eternity. God's people, when saved to the uttermost, are free as angels, enjoying the glorious liberty of God Himself, qualifying them to do everything good and nothing bad. The greatest desire of the immortal soul is

eternal life. This we have in our wonderful Savior, without money and without price; while Satan pays off his poor slaves with death, not simply the fleeting, evanescent death of the body, but that of the soul, which never dieth, though dying on through all eternity.

CHAPTER VII.

The first chapter of this wonderful epistle is addressed to the heathens, elucidatory of the gracious possibility of their salvation, if true to the light of nature, conscience and the Holy Ghost, but sadly affirmatory of their fatal apostacy from God, first into rationalism, secondly into idolatry, and finally into the low debaucheries and gross sensualities of literal brutality. The second chapter is addressed to the Jews, representing the popular churchism of the day, and consequently synonymous with the fallen ecclesiasticisms of the present age, setting forth the deplorable fact that while their attitude is condemnatory of the non-professing world, it is equally conclusive of their own guilt. Hence he finds them confessing judgment against themselves, clearly implicated in the same condemnation along with the heathen. Consequently he recognizes three orders in the final judgment, the heathen being judged by the laws of nature only, the old Jews by the Old Testament, and all Christians by the whole Bible. Hence he culminates in the bold declaration that he is not a Christian who is one outwardly, neither is baptism that which is out-

ward on the flesh ; but he is a Christian who is one inwardly, and baptism is that of the heart, in the spirit and not of the letter, whose praise is not of men, but of God ; thus beautifully developing the conclusion that salvation is purely an individual enterprise, consequently involving none but the inquiring soul and Omnipotent Savior, human ecclesiasticism being utterly irrelevant and non-essential, notwithstanding their value in a didactic sense. Winding up the sin-side of the argument, finding heathens and church members all under condemnation, with the exception of the individual acceptance of saving grace, he now begins the grace side of the argument with verse 19 of Chapter 3, setting forth the great fundamental truth of justification by the free grace of God in Christ, received and appropriated by faith alone ; this magnificent elucidation expounded from the Abrahamic covenant, recognizing that patriarch as the representative of the faith paternity on the divine side of the gracious economy ; antithetical to the Fatherhood of God in Christ, constituting the divine side of the grace paternity ; this argument culminating in Chapter 5, with the beautiful contrast of the two Adams, the First representing humanity and the Second redemption, the latter infinitely superior to the former, as God totally eclipses man, illustrating the transcendent victory of grace over sin. Chapter 6 is entirely devoted to the elucidation of entire sanctification, illustrated in the crucifixion, utter destruction of the body of sin, rendering us actually free from sin, having our "fruit unto sanctification and the end everlasting life." How natural for the apostle now to corroborate the preceding exegesis with his

personal experience of entire sanctification. I am satisfied this seventh chapter is a description of that wonderful Arabian experience, tersely alluded to in Acts 9: 22: "Then Paul continued to be more and more filled with dynamite," and lucidly narrated in Galatians 1: 15-19, when Paul certifies that God was pleased to reveal His Son in him; therefore, conferring not with flesh and blood, he went off into Arabia and spent about three years seeking this grand and glorious experience of entire sanctification before he would dare to go up to Jerusalem and compare experiences with the apostles who had received the Pentecostal baptism of the Holy Ghost and fire, and claim a participation in the apostleship of the Lord. How natural it was for him, after his miraculous conversion under the ministry of Ananias in Damascus, to go to preaching with all his might, feeling that the complete work was done and he was ready for the Lord's war. I have seen the same a thousand times in my ministry; *e. g.*, people rousingly converted, shout uproariously and work heroically a few days, and then get blue as indigo, collapse, give way to a terrible assault of doubts and fears. Of course that was but a conviction for the second work of grace, consequently I called them to the altar again to seek sanctification, on whose reception doubts and fears all fled away and victory came to stay. We have this very phenomenon in Paul's experience. After preaching a very short, unknown period at Damascus, he is caught in the battle with inbred sin. Thinking, like your humble servant who staid there nineteen years, that he could fight it out on the line of legal obedience and good

works, he manfully enters the conflict, leaving the crowded metropolis and going off into the wild, sandy deserts of Arabia, God's celebrated theological school, where He taught Moses forty years and sanctified him at the burning bush, preparatory for his great and responsible work, and John the Baptist thirty years, filling him with the Holy Ghost and fire, indispensable to the precursorship of Christ. This old solitary desert was celebrated in all ages as God's prophetic college. Of course such a man as Paul must pass through the curriculum of entire sanctification under the leadership of the Infallible One. The connection does not permit us to identify the statement, "When God was pleased to reveal his Son in me," with the notable transaction on his way to Damascus, when the Son of God was not "revealed *in* him" but *to* him, shining down on him from the bright firmament above. Here we have the grand salient truths constituting the plan of salvation; *i. e.*, in regeneration the Holy Ghost reveals the glorified Christ to the soul of the sinner. Such is His majesty, beauty and glory that no human spirit can resist the charm. Well did Charles Wesley say: "The worst of sinners would rejoice could they but see thy face." This is the technical moment when every soul gets converted, *i. e.*, the very minute when the eye of the human spirit rests on the glorified Savior revealed by the Holy Ghost. Thus we see that Christ was revealed to Paul when he was converted; this Arabian experience in which God revealed His Son in him being an entirely different transaction and constituting his sanctification. The Holy Ghost is sent into this world to reveal and glorify Christ. There-

fore when you receive the Holy Ghost in sanctification, He always enthrones Jesus in the heart, revealing Him to your soul sitting on the throne of your spirit, reigning within and without. While this seventh chapter is the personal experience of Paul and all other sanctified Christians, we do not reach the epoch of his receiving the blessing till verse 25, the preceding chapter constituting his testimony to the battle with inbred sin, so vividly revealed by the law and so hotly and uncompromisingly contested by the stalwart and heroic apostle, till finally reaching utter desperation of his own efforts along the line of legal obedience, giving up in final desperation, he turns the old man of sin over to the Lord Jesus Christ, immediately raising the shout of victory and testifying to the glorious deliverance. While you read this chapter you will understand it better if you keep your eye on Paul down in Arabia, wallowing in the burning sands and fighting inbred sin like a dog in a yellow-jackets' nest.

MATRIMONIAL ILLUSTRATION OF SANCTIFICATION.

1-4. While the Bible contains but one great compound fact, *i. e.*, sin and its remedy, accommodatory to our feeble and finite senses, while locked up in these houses of clay, it utilizes an infinite diversity of imagery, beautifully and variantly expository of the wonderful redemptive scheme. Since God is the Author of both nature and grace, there is perfect harmony throughout His works in both departments. Consequently the deep and otherwise incomprehensible spiritual truths revealed in the Bible are constantly elucidated with an infinite diversity of imagery, de-

duced from the most common affairs and events of every-day life. The church of God throughout the Bible is symbolized by a holy woman, and that of Satan, *i. e.*, the fallen church, by a harlot. In these four verses we have a grand metaphoric truth revealed under the figure of a woman becoming enamored of a most lovable man, and while exceedingly anxious to become his bride, still encumbered with an old husband, for whose death she must patiently wait before the much-desired nuptials can be legally celebrated. This woman is the human soul betrothed to Christ in regeneration, gladly receiving His periodical visits in revival times, bringing her nice presents and talking more and more about the projected wedding, which is only postponed with great reluctance, awaiting the death of the loathsome old, tobaccoized, drunken, wife-beating husband, who is none other than Adam the First, here antithesized by the law, and must get out of the way before the long-anticipated matrimonial solemnization with her new lover, Adam the Second, can take place. Meanwhile the courtship is progressing, and it seems the old husband will never die, her delectable lover drops a hint: "If that's all your trouble, you have nothing to do but turn him over to me, and I will despatch him in the twinkling of an eye." At this suggestion, she leaps and shouts uproariously. Behold, the old husband is dead and the long-anticipated wedding celebrated on the spot, involving the double interest of old Adam's funeral and the festal joys of holy wedlock with her Divine Spouse.

5. "For when we were in carnality, the emotions of sins which were through the law were working in

our members to bring forth fruit unto death." So long as we are unsanctified a thousand carnal incentives antagonistical to the law of God are stirring us up to give way to known and willing sin, the first overt act, as we have here clearly revealed in the aorist tense, forfeiting our justification and bringing us back into the old condemnation of our former wicked life.

6. "But we have now been made free from the law, being dead in that in which we were held, so that we serve in the newness of the spirit and not in the oldness of the letter." This verse answers all questions relative to the actual personal profession of entire sanctification on the part of the Apostle Paul and his associated ministry. The very fact that he is free from the law, and, as he says here, that everything in him antagonistical to the law had been slain, amounts to his clear and unequivocal testimony to the crucifixion of the "old man," which is the very salient fact of entire sanctification. Paul dictated this letter to Tertius in Corinth, A. D. 53, twenty-one years after he had been sanctified in Arabia, consequently he was prepared to give, as he does in the verse, a clear and unequivocal testimony to that glorious experience.

7. "Then what shall we say? is the law sin? it could not be so; but I had not known sin except through law; for indeed I had not known lust unless the law said: Thou shalt not covet." While as he here affirms it is impossible for the law to be sin, because it is the very radiation of the divine purity and glory; yet from the very fact that the law is God's light, revealing to us sin that we may fly from it, it follows as a legitimate sequence that if we do not walk in the light and avoid sin, but on the contrary

yield to temptation and commit sin, our responsibility is infinitely intensified and our criminality correspondingly aggravated; the law, which God in mercy gave to light us to heaven, bearing witness against us, and thus infinitely augmenting our condemnation.

8. "For sin taking occasion through the commandment wrought out in me all antagonism; for without the law sin was dead." N. B.—Sin so constantly repeated here is in the singular number, meaning the sin-principle, *i. e.*, original sin and not actual sin, which is in the plural. Where there is no commandment sin is dead, because it has nothing to antagonize.

PAUL'S INFANTILE REGENERATION.

9. "But I was alive at one time without law." We are all generated in Adam the First, spiritually dead (Ps. 9: 5; 1 Cor. 15: 22). The moment soul and body united involve personality, we pass normally into the mediatorial kingdom, where Christ gives life to all. Hence, like the Prodigal Son, we are all born in the kingdom of God, and only get out by sinning out. The old theology holding the justification and not the regeneration of infants is untenable, as these two works, though separate and distinct, the former in heaven canceling condemnation, and the latter in the heart vitalizing the spirit; yet they are always synchronous, the one never existing without the other, the former logically preceding, but instantaneously followed by the latter. Justification disqualifies for hell, and regeneration is indispensable to heaven. Hence the hypothesis that our infants are justified and not vitalized is untenable and clearly refuted by this passage; while Paul affirms his own infantile regenera-

tion, which he retained till he reached responsibility and forfeited it by violating known law. Hence this case clearly confirms the regeneration as well as the justification of infants. Therefore, infants are not sinners, but Christians when they are born into the world, and so remain till they commit actual transgression. Is it possible to bring them up without the forfeiture of their infantile justification and regeneration? Certainly; and this is our imperative duty. In that case, would they need conversion? They would, in order to keep them justified and regenerated. If they are born justified and regenerated by the normal work of Christ, in what would their conversion consist? The word does not mean justification and regeneration (though these graces are indispensable in case of actual conversion, being the antithesis of condemnation and spiritual death), but "a turning," which all infants need, being born depraved, *i. e.*, with inbred sin in the heart, which so turns them away from God that, if not turned round and introduced to the Savior, will start directly away from Him so soon as they set out in responsible life. Hence, take the infant, turn him round, introduce him to the Savior before he loses infantile justification, and then get him sanctified before he backslides, and you would soon see a giant in the kingdom. "The commandment having come, sin revived,

10. "And I died; and the commandment which was unto life, the same was found to me to be unto death." When Paul reached responsibility, coming in contact with the law, like the rest of us, he unfortunately antagonized it, thus forfeiting his infantile justification; the law, which, instrumental in the divine adminis-

tration, and, of course, conducive to life, when disobeyed became the swift vehicle of death. Consequently he died spiritually, the inbred sin, of course, lying dormant, having nothing to do till the time came. Then it revived, beginning an exterminating war against the law, he, taking side with it, died spiritually.

11. "For sin, taking occasion through the commandment, deceived me and through it slew me." This verse explains itself. The commandment aroused inbred sin, hitherto still and dormant in his heart. If he had not yielded to sin, the law would have been a great blessing to him. But, like the rest of us, he yielded to sin, which consequently slew him outright.

12. "So the law indeed is holy, just and good." That is certainly true, because the law is the very radiation of the divine purity and glory, yet when antagonized becomes the swift vehicle of condemnation, infinitely augmenting eternal responsibility.

13. "Then was that which is good made death to me? It could not be so; but sin, that it may appear sin, was working out death to me through that which is good, in order that sin may appear exceedingly sinful through the commandment." Here he describes inbred sin, the soul-poison born in him, interpenetrating his organism with the virus of depravity and spontaneously working out death in him as indicated by the middle voice of the verb, thus exhibiting sin in its real horrific turpitude, malignity and deformity, awfully intensified by the in-coming of the law, like a rattlesnake enraged when disturbed in his lair by an effort to kill him.

14. "But we know that the law is spiritual, but I am carnal, having been sold under sin." The law is the very splendor radiating from the throne of God and revealing sin in its horrific deformity. Hence the law is perfectly pure and holy, and, of course, spiritual, *i. e.*, consentaneous with the Holy Spirit. We have here carnal "I" and spiritual "I" used contrastively ever and anon. We must not identify them, for the one represents the old and the other the new man, different as sin is from holiness, and Satan from God. "Having been sold under sin," an allusion to the Fall, when father Adam sold us all out for a mess of apples. The Greek is the perfect tense, as I here translate, involving the whole human race in original sin.

15. "For that which I do I know not; for I do that which I do not wish, but I do that which I hate.

16. "But if I do that which I do not wish, I consent to the law that it is good: now it is no longer I that do this, but sin that dwelleth in me." You recognize the error in E. V., and see how Paul certifies that he commits neither known nor willing sin. Can you apply this statement to a sinner? I trow not. The normal character of a sinner is to commit known and willing sin. You see positively that this is not only a justified man, but he is living in a very high state of justification, which may be said of few. O that our people in the churches who claim justification could truthfully say that they commit neither known nor willing sin! Let those Christians who apply this chapter to the sinner make the application to themselves, and see whether they are living on a plane superior to Paul at this time in his experience when he certifies twice over that he commits neither

known nor willing sin. This is truly the Bible standard of justification. Paul was a man of gigantic mentality and intense moral and spiritual acumen. Hence he thinks, speaks and acts in the superlative degree. In verse 15 he positively certifies that he commits neither known or willing sin. In verse 17 most unequivocally abnegates all personal identity with the sin-trouble in which he is involved.

17. "It is no longer I that do it, but sin that dwelleth in me." *Enoikousa* is from *en*, "in," and *oikos*, "a house." Hence it means the housed-up sin, *i. e.*, the old sin born in him, and still to his sorrow living in him, though under his bitter protest. Hence you see the source of all the trouble. Despite his will and intelligence to the contrary, this old enemy still occupies the citadel in the deep interior of his heart, never having been dislodged in his miraculous conversion, though so stunned and paralyzed that Paul thought he was gone, and went to preaching heroically in Damascus. Soon the enemy stirs so discernibly that recognition is inevitable. Paul is too intense and thorough-going to wink at the Stygian monster and enter into a compromise. He calls to witness heaven, earth and hell, that this vexatious problem must reach a final solution. He quits the ministry and goes away to the Arabian desert to settle the matter with God. He is determined to strike bottom rock before he leaves the lonely wilderness. Hence he keeps company with the wild beasts three years, but he settles the matter for time and eternity, coming back to Damascus a cyclone of fire. So he moved a flaming tornado through Asia and Europe till he laid down his head on Nero's block. Instead of being

identified with the sin, he meets the charge with a flat denial: "It is not at all I that do it, but him that dwelleth in me." Light had shone in, revealing to him that indwelling enemy. He enters the conflict like a hero, and is determined to have it out with him. So he wages a three years' war with Adam the First, and achieves a complete victory, which lasts him to the end of his life.

18. "I know that in me, that is in my carnality, there is no good thing." This is the carnal "me," representing Adam the First, in whom there is no good thing. "Me" is here antithetical to spiritual "I" representing his own personality. "To will is present with me, but to work out that which is beautiful is not present with me." This is the hackneyed confession of the unsanctified. Justification brings us into the kingdom of peace and sanctification into the kingdom of power. "Beautiful" in this verse (E. V. "good") means the beauty of holiness, which literally charms all true Christians, who spontaneously leap to the conclusion that they can do it, only to sink broken-hearted in contemplation of constant failure. Every real Christian desires and wills to do his whole duty, yet signally failing for lack of power which sanctification alone can supply.

19. "For the good that I wish, I do not; but the evil that I do not wish, that I do." That is a strong stating, in harmony with the vigor of Pauline thought and expression. It is explained by what follows.

20. "But if I do that which I do not wish, it is no longer I that do it, but sin that dwelleth in me." Unscholarly people reason over this, founding a grave charge against Paul on the identity of "I," which is

utterly untrue, because "I" is not at all identical with itself, as it alternately represents carnality and spirituality, which instead of being identical are unlike as God and Satan, the one being the Son of God, the other that of the devil. Hence such an argument is radically untrue. Here the carnal "I," representing old Adam, does all the mischief. Verse 20 repeats verse 17, certifying his utter innocence in the matter, and laying all the blame on that indwelling sin represented in verses 18 and 19 by carnal "I." Hence Paul repeatedly affirms his irresponsibility, laying all the blame on the inbred sin which is causing all the trouble. It is a matter of fact that we are not condemned for the existence of inbred sin in our hearts nor its stirring within us. All this we can not prevent, but we are guilty if we yield to it and commit known and willing sin. This Paul repeatedly abnegates. Again, we become guilty if we do not walk in the light which God gives, and do our best by the grace of God to have this inbred sin destroyed.

21. "Moreover, I find a law, that, to me, wishing to do good, evil is present with me." This is where the counterfeit professors wofully lie on Paul, making his language an apology for committing sin. They differ from Paul wide as the poles. While they wickedly pervert this Scripture to their own destruction, making it an apology for known and willing sin, Paul positively and repeatedly certifies that he did no such thing, and the only trouble in his case was the inward conflict of an indwelling enemy. His testimony in this verse is that the evil is ever present to menace, tempt and antagonize him in his enterprises to glorify God. While this is true, we must remember his posi-

tive abnegation of all yielding to it, and repeated affirmation that this indwelling sin, of its own spontaneity, was really doing all the mischief in the case, while he pleads constantly his own innocency.

22. "For I delight in the law of God according to the inward man." This inspired affirmation sweeps from the field all who would identify this chapter with a sinner's experience, from the simple and undeniable fact, patent to all Bible readers, that the sinner has no "inward man," which is none other than the "new creature" created in the heart by the Holy Ghost in regeneration. A sinner is but an incarnate devil, and utterly destitute of the "new creation" which the Holy Ghost never imparts till the condemnation is removed by free justification, transplanting him from the kingdom of Satan into the kingdom of God. Hence you see the utter untenability of the dogma which would identify the testimony of this chapter with a sinner. I do not wonder that Clarke, Wesley, and other noble spirits of bygone ages, so construed, because they did not have the corrected Greek, the Sinaitic manuscript, a copy of which I hold in my hand, and which has thrown a flood of light on New Testament exegesis, not having been discovered until A. D. 1859, when Dr. Tischendorf, the great German, after forty years of earnest search in the Bible lands for everything that could throw light on the Holy Scriptures, providentially discovered it in the Convent of St. Catherine on Mt. Sinai, which had been erected in the second century, and in whose archives God has kept this complete copy of the New Testament from the apostolic age, lying hidden and secure during the long roll of the Dark Ages. While a

thousand years of Satan's midnight passed over the world, during which not one man in a thousand could read or write, while blood and barbarism ran riot in every land, and the Vandals especially did their utmost to destroy, not only all the Bibles, but all other books, obliterating the last spark of light and civilization from the earth, God, in great mercy, hid away this copy of the New Testament, and thus preserved it from the errors and interpolations incident to that long period of darkness and ignorance, bringing it to light A. D. 1859, just in time to shine out the morning star and felicitous harbinger of the present Holiness Movement, which is, I trow, none other than the John the Baptist preceding the second coming of our glorious King to girdle the globe with His Millennial Theocracy and reign forever.

23. "But I see another law in my members warring against the law of my mind, and striving to bring me into captivity to the law of sin which is in my members." The E. V. commits a glaring error in this verse by involving the idea that Paul was actually brought into captivity to the law of sin. This conclusion is utterly alien to the Greek, which conveys no such an idea. On the contrary, it is the perpetual present, revealing simply a constant and indefatigable effort on the part of inbred sin to bring him into captivity. But, thank God, it never succeeded, as his testimony repeatedly assures us. In Col. 3 he gives us a catalogue of the members of this old man of sin, *i. e.*, anger, wrath, malice, envy, jealousy, revenge, lust, temper, pride, vanity, etc. It so happened that this chapter suffered especially in the way of corruptions, which you observe in not only

this, but in several other passages, thus accounting for the misunderstandings, misinterpretations and strange applications which have been made by a diversity of exegesis. If the E. V. were correct in this verse, authenticating the conclusion that Paul was ever and anon actually brought into captivity to the law of sin, it would actually require the aorist tense, which does not here occur, but simply the perpetual present, only indicating a continuous effort on the part of the indwelling enemy to bring him into captivity, but fortunately for him never succeeding, as in that case he would have become a backslider.

24. "O wretched man that I am: who shall deliver from this body of death?" Paul was a man of great mind and heart, thinking most profoundly and feeling with an intensity unrealizable by people of ordinary caliber. With the combined powers of his gigantic intellect, iron will, deep, thrilling, electrifying and intense emotionality, he has fought a terrible battle with this indwelling energy antagonizing the law of God; meanwhile, with Napoleonic energy and Alexandrian perseverance, mustering all his powers of mind, heart and spirit, and focalizing all his gigantic volitional enthusiasm, he has striven with desperation to verify the law of God and do His will on earth as the angels do it in heaven. Along this line failure, defeat, collapse and discomfiture have floored him time and again, despite all his wallowing in Arabian sands and importunately crying to God. Three awful years of terrible conflict with this old man of sin, roaring like a lion, floundering like the leviathan and snapping like a crocodile, having fruitlessly passed away, victory evidently further off than ever. We here have a his-

toric metaphor deduced from the custom on the part of ancient conquerors to inflict on their war captives the horrific retribution of binding them fast to a dead corpse taken from the battlefield, tying back to back and limb to limb. It is said that the inhalation of the poisonous miasma emitted from the putrifying corpse invariably killed the living soldier before he got rid of him, unless fortunate to receive some extraneous aid, bringing him happy deliverance. This fact again sweeps away the hypothesis which would apply this chapter to a sinner, as in that case there could be no living body, as every sinner is simply a spiritual corpse. How vividly, clearly and unmistakably do we here see the "double-minded man" (Jas. 1: 8; 4: 8), the corpse representing the old, dead, carnal mind, and the living soldier the mind of Christ, wrought in the heart by the Holy Ghost in regeneration. Paul himself, with his glorious Damascus experience of conversion, was this living soldier, with the old man of sin tied to him, represented by the loathsome corpse. Every Christian, when converted, sets out to obey the Lord on earth like the angels in heaven, thus keeping the law in the beauty of holiness; but destined to defeat, failure, mortification, despondency, culminating in desperation, like Paul in the verse when he cried out, "O wretched man that I am!" I went on this line precisely nineteen years, fighting down old Adam by the power of the law, only suffering a thousand signal defeats, till in the midst of a glorious revival, in which I was doing all the preaching, thirty years ago, I reached this memorable Pauline culmination, when, crying out, "O wretched man that I am!" I gave up the fruitless war

against indwelling sin, turning the battle over to Him who is mighty to save and strong to deliver. Then, glory to God, the victory came!

25. "Thanks be unto God through Jesus Christ our Lord." Here we have Paul's testimony to the glorious victory which the Omnipotent Sanctifier gave him in a moment, when, after three years' battle with indwelling sin, despairing and abandoning his own efforts, he turned the Stygian monster over to the Lord Jesus Christ. Then the uproarious shout of victory came in a moment. The church of the present day, with the exception of a little handful of sanctified people, are in the seventh of Romans, roaming round through the howling wilderness of Arabia, where Israel spent forty years. Oh, how we need a hundred thousand Joshuas to lead the universal church into the land of corn and wine! How foolish it is for them to take the fog, darkness, storm and conflicts of this chapter, and not the glorious sunburst which crowns it in the twenty-fifth verse, where Paul leaps and shouts uproariously and trudges back to the great Syrian metropolis to tell the good news and preach the gospel of full salvation like a messenger from heaven. You must remember that while this chapter describes Paul's battle with indwelling sin while in the justified state, he did not stay in it, but, as you see, he passes out with a shout, leaping triumphantly into the eighth chapter, which opens with a jubilant hallelujah of complete deliverance, roaring a continuous *gaudeamus* of entire sanctification till it is drowned by the co-mingled hallelujahs of angels and redeemed saints congratulating glorified humanity in the transcendent ultimatum of final and eternal

heavenly triumph. "Then, therefore, I myself with the mind serve the law of God, but with the flesh the law of sin." This observation in recapitulatory, giving a general comprehensive nutshell statement of the uniform experience of humanity under the administration of mediatorial grace. "Mind" here means the spiritual impartment, enlightened by the Holy Ghost and conservative of our allegiance to the law of God; while "flesh" is used in its general sense of depravity, whose constant trend is earthward, sinward, and Satanward, conservatively to the "law of sin."

CHAPTER VIII.

THE SANCTIFIED EXPERIENCE.

1. "There is therefore now no condemnation to them who are in Christ Jesus." N. B.—This is all we have in the verse, the other clause appearing in E. V. having been by some transcriber taken up from verse 4 and inserted here without authority. The illative conjunction, "therefore," connecting this bold affirmation of "no condemnation to those who are in Christ Jesus," is a logical deduction from the elaborate discussion of the preceding chapter and the brilliant victory ringing out in the triumphant shout of verse 25. But this is justification? Very well; but is the justification following entire sanctification in contradistinction to the primary justification identical with the remission of actual transgression, which precedes it? We can not be justified in a full and final sense till after complete expurgation from the very sin-principle

in entire sanctification. Hence we see that final justification follows sanctification (1 Cor. 6: 11). Here the bold affirmation involves the sweeping conclusion that the parties who have been delivered by the Omnipotent Sanctifier in verse 25 are actually exonerated from all the penal consequences of sin resultant from the Fall, both personal and original.

2. "For the law of the Spirit of life in Christ Jesus made me free from the law of sin and death." One definition of "law" is a rule of action, which is pertinent in this verse, where the Holy Spirit, the Author of life, has actually given you perfect freedom from all the power and influence of sin and death.

3. "For the impotency of the law, in which it was without strength through the flesh." This is one of the rare instances in which "flesh" evidently means this mortal body. Wesley says we can only think, speak and act through these "organs of clay," which have been so dilapidated by the Fall as really to become disqualified to serve in the capacity of efficient media through which the perfect law of God is verified in this world. Adam, before he fell, was competent, through the wisdom and power of the indwelling Spirit, perfectly to keep the divine law. From the ostensible fact that the whole race in the Fall signally forfeited the power to keep the law, God, in his condescending mercy, gave humanity a second probation under the mediatorial reign of the Second Adam. Otherwise we must have gone hopeless forever, like the fallen angels. "God sending his own Son in the likeness of the sin of carnality, and concerning sin, condemned sin in carnality." The antithesis carries us back to Eden. What was the creature instrumental

in the abduction of humanity? "He was the most subtle," *i. e.*, the wisest. This would locate him with the bipeds. The argument is altogether against the conclusion that he was a snake. He was a biped, the next link to man, looking more like him than a gorilla, which walks upright, using his hands like a man. So this creature only lacked the immortal human spirit. His very existence added much to the facility of human temptation, as he could speak; otherwise the surprise would have defeated the temptation. The position of this animal is now vacant in the zoological catalogue, as we see he was taken out of his place by the transformation which followed as a divine retribution. When God called him to account, I trow he stood upright like a man till the awful anathema fell, "On thy stomach thou shalt go," showing that he had not previously moved prostrate in the dust, the implacable odium of the human race. When this anathema fell on him, methinks I see his neck elongated, with horrific projecting jaws, and venomous, forked tongue; his arms, absorbed, disappear; his posterior members consolidated into a great, huge tail. Now falling on the ground, he crawls away, a loathsome, narcotic, hissing serpent, to be hated and slaughtered by the whole human race. Thus, you see, the snake originated out of the transformation resulting from sin. Evil can not emanate from good. Hence God never made a devil, a sinner, nor a snake. The brazen serpent in the wilderness by the divine order resembled the fiery serpents which invaded the camp and slew their multitudes. Why? Because the brazen serpent symbolized Christ, who was to take the form of man in order to save us. John the Baptist and

Jesus both called the people a generation of vipers, *i. e.*, "children of rattlesnakes." Hence we received the diabolical venom through the serpent, thus imbibing the snake nature and becoming a race of snakes. It takes a rogue to catch a rogue. Consequently the commonwealth never makes much headway against a gang of thieves till some of them turn State's evidence; then they get them quickly. So our blessed Savior took the form of our "sinful flesh" that He might save us from our sins. As symbolized by the brazen serpent, He became a snake that He might find and save us snakes. The wonderful condescension of redeeming love! "Condemned sin in the flesh." The condemnatory sentence must precede the execution of a criminal. As our Savior has perfectly kept the law for the whole human race, thus condemning the sin in carnality, therefore the gospel sword is sent out into all the world to execute the sentence of guilt against the man of sin in every human heart throughout the whole world. Thus, you see, it is our work to slay the man of sin without mercy. Therefore the true gospel has in all ages met the bitterest opposition, because nothing loves to die. Snakes fight awfully for their lives. Christ turned snake as symbolized in the wilderness, *i. e.*, He took the form of us snakes, found them all, and passed sentence of death on them. Hence ours is truly a snake-killing business throughout. The two-edged sword of the gospel is sent into the world to cut off every snake head. Snakes are very scary. Hence you must have the perfect love which casts out fear, if you would make headway killing the snakes. Carnal cowards tinker along and let the snakes live.

4. "In order that the righteous judgment of the law may be fulfilled in us who walk not after the flesh but after the Spirit." The righteous judgment of the law is, "The soul that sinneth, it shall die" (Ezek. 18: 4). Hence the sin-principle in every heart must die. God's method with sin is extermination. That is always done in "those who walk not after the flesh, but after the Spirit." When your walk is mixed you never get sin destroyed. It is only those who are solidly out and out for God who get sin exterminated.

5. "For those who are according to the flesh do mind the things of the flesh, and those who are of the Spirit the things of the Spirit." God is calling all to heaven; and Satan, the "god of this world" (2 Cor. 4: 4), is offering us this world as he did Jesus. The body is earthy and destined soon to go back to it. We have our choice to live for this world or heaven. We get just what we live for. If we live for this world, we leave soon, and are liable to at any moment, unprepared for heaven. Hence Satan, whose subjects we are, takes us to hell. The divine order is, first God, then the human spirit, then the mind or soul, and finally the body. Satan reverses the order, putting the body first, then the mind, and the immortal spirit is neglected altogether. In that case you have the world here and hell hereafter. Man is a three-story building, consisting of body, mind and spirit. The latter, *i. e.*, the third story, is where our King erects His throne, when we are true, ruling the mind through the spirit, the body through the mind, and our life through the body. Satan reverses the divine order, putting the human spirit down in the mud, then the mind, and finally the body, *i. e.*, the hog element of

our nature, on top. The sins of your body make you hoggish; those of your mind make you worldly; while the sins of your spirit make you devilish. There is a fearful liability that the degradation of your immortal spirit may pass the susceptibility of spiritual influence; in which case Satan succeeds in utterly blowing off the third story of humanity, sealing your doom in hell and diabolizing you forever. These are the people who commit the unpardonable sin.

7. "For the mind of the flesh is enmity toward God: for it is not subject to the law of God: for it is not able to be." The fallen churches in all ages have sought in vain to subdue the carnal mind and subordinate it to the law of God. Oh, the efforts everywhere made in popular ecclesiasticisms to wash and dress old Adam so he will do for heaven! It is all a trick of the devil to fool the people and catch them with the lasso of carnal security. God's method with sin is extermination. We can not evade the issue. Cato, the great Roman statesman and orator, wound up every speech before the Roman senate with the statement "*Carthago delenda est*"—Carthage must be destroyed. She was the uncompromising rival of Rome. Hence the one or the other must be destroyed. So the carnal mind is the implacable enemy of grace, and must be destroyed or the hope of heaven surrendered forever. This carnal mind is none other than Satan's own mind imparted to humanity in the Fall. God is the pure Holy Spirit, and has the sole right to rule men, angels and the universe. The carnal mind subordinates soul, mind, spirit and the entire being to the animal body, in that

way alienating you from God, brutalizing and turning you over to the devil.

8. "For those who are in carnality are not able to please God." The word "flesh" (E. V.) here does not mean the body, but the carnal mind. Enoch pleased God while in the body, and He took him to heaven. The next verse shows that it does not mean the body, but carnality. There is but one way out, and that is to have carnality destroyed, which is the work of entire sanctification. If we do not please God, it is certain we will never get to heaven. If we please Him we must obey Him. He commands us to be holy, and that means to get rid of depravity. For this he has made ample provision. Hence we must obey and be holy, or disobey, remain carnal and displease God, thus backsliding and making our bed in hell. If you walk in all the light He gives you, the blood will cleanse you from all sin. If you do not walk in the light, you will displease Him, and lose your soul in the end.

DIVINE UNITY.

9. "You are not in carnality, but in the Spirit, if indeed the Spirit of God dwelleth in you. But if any one have not the Spirit of Christ, he is not his." Here we have a beautiful and lucid affirmation of the divine unity, "Spirit" occurring three times in this verse. First, He is the Holy Spirit; in the second place, the Spirit of the Father; and in the third instance, the Spirit of the Son, and identical throughout, illustrating clearly the identity of the three persons constituting the Godhead, and the identity of the Spirit of the Father, Son and Holy Ghost. The

same is clearly revealed in Acts 5, where Holy Ghost, in verse 3, God, in verse 4, and Spirit of the Lord, *i. e.*, Christ, in verse 9, are all used synonymously. It is exceedingly pertinent for us to be specific at this point, as some have gotten tangled discriminating between the Spirit of Jesus and the Holy Ghost and the Spirit of God, and gone off into the tri-theistic heresy to their spiritual detriment. However incomprehensible the Divine Trinity and Unity, yet it is a fact clearly revealed in God's infallible Word. We are not saved by knowledge, but by faith. Hence we do not have to understand the Scriptures, but "only believe." When we pass beyond we will learn more in a week than in all our lives in this world. As we are saved by faith, and "He that believeth not shall be damned," we would better see that we believe all, remembering that we have only a few days in which to believe, but all eternity in which to learn. While there is but one God, He is revealed to us in three persons, accommodatory to our finite apprehensions of the wonderful redemptive scheme. I am editor in the morning, teacher in the afternoon, and preacher in the evening. Yet I am only one and the same man, known to the world in three personalities. In this notable verse we would discriminate between the statement, "The Spirit of God dwelleth in you," as the word *oikei* is from *oikos*, "a house," and means to abide in you, like a person living in a house, which is peculiar to the sanctified experience; for during the regenerated life "He is with you" (John 14: 16), in the capacity of an Architect, coming and going, working on the building, but when it is completed in entire sanctification, moving into it to permanently abide; and "If any one

have not the Spirit of Christ, he is none of his," which is comprehensive of the regenerated state, as well as the sanctified.

10. "But if Christ is in you, the body is indeed dead as to sin, and the spirit life as to righteousness." This verse is very beautiful and plainly affirmative of the ostensible fact that if Christ is within you, whether in the capacity of an Architect in the regenerated life, or enthroned King in the sanctified experience, your body is dead so far as sinful activity is concerned, *i. e.*, is as free from committing actual sin as the dead man lying in his grave from taking part in the activities of life around him; meanwhile your spirit is responsive to all the activities and enterprises involved in a life devoted to obedience to the divine administration.

11. "But if the Spirit of him who raised up Jesus from the dead dwelleth in you." Here we have again the verb *oikei*, from *oikos*, a house, signifying that the Holy Ghost, having moved into your heart, is there keeping house. Since He is the Omnipotent Architect, He is always ready to undertake a building job and faithfully stick to the work till the house is completed, after which He moves in permanently to abide. If the house is unfinished, and you meet the conditions, He will abide with you in His Omnipotent executive capacity till He finishes the edifice, *i. e.*, sanctifies you wholly. Then He moves in, brightening, beautifying, electrifying and glorifying your heart by His perpetual presence, making your life an unbroken sunshine, and giving you constant victory over every foe, and an incessant heavenly prelibation. "He that raised up Christ Jesus from the dead will also create

life in your mortal bodies by his Spirit who dwelleth in you." The glorious ultimatum assured in this inspiring promise is the transfiguration of the body, which may take place either in the translation of the saints when the Lord comes to take up His Bride, or in the resurrection; our glorious Redeemer having provided these two methods, through either of which it is possible to enter the glorified state. While the final and perfect restitution of these bodies will take place in glorification, either by translation or resurrection, yet our blessed Savior, in His condescending mercy, gives us many prelibations of this coming glorification, to comfort, revive and reinvigorate us for the labors of this life. Hence this wonderful promise not only reaches forward to final glorification when this mortal shall put on immortality, but it includes the healing mercy of the Great Physician, administered ever and anon in the recuperation of these feeble, faltering tenements, and the alleviation of our diseases indiscriminately. While you live in a house, there is at least a probability that you will repair the breaches accruing from natural dilapidation or the sudden violence of storms, thus keeping your tenement in comfortable repair. Hence it is at least a tenable conclusion that the Holy Ghost will keep His house—this body—renovated and repaired while He occupies it. He has long been the blessed Healer of my body, wonderfully keeping in repair this frail tenement. Just as your house reaches a period when it is not worth repairing, and, consequently, you no longer restore the breaches; but in that case you soon evacuate it for a new edifice which you have built; so, when the Holy Ghost ceases to heal my body, I will

begin to shout louder than ever, concluding that the house is no longer worth repairing, and will soon be evacuated for the occupancy of the "house not made with hands, but eternal and in the heavens" (2 Cor. 5: 1). Hence we see that divine healing normally, in the gracious economy, results from the overflow of the spiritual life, the Holy Ghost inundating my spirit and overflowing my body with His healing power and presence. My testimony to personal divine healing would comprise a volume. For all this I magnify the name of the great and infallible Physician. Yet, if He does not soon compliment me with a translation, this tenement will no longer be worth repairing. Then, with triumphant shouts, I will look out for heaven, which is infinitely better than health. God help us all to so sink away into Thy sweet will that we will shout over healing, but shout still louder when we are not healed, hailing the auspicious omen that heaven is very nigh, which is a million times better than health.

12. "Then, therefore, brethren, we are debtors not to the flesh to live after the flesh.

13. "For if you live after the flesh, you are about to die; but if through the Spirit you kill out the habits of the body, you shall live." This life is an irrepressible conflict between the spirit drawing us upward and the flesh gravitating earthward, sinward and hellward. Our only hope of victory is by the power of the Holy Spirit to literally and actually exterminate all the evil habits of the animal body, becoming pre-eminently and victoriously spiritual in life, conversation, aspiration and anticipation.

ENTIRE SANCTIFICATION PECULIARIZED BY THE DIVINE
LEADERSHIP AND ATTESTED BY THE CLEAR
WITNESS OF THE HOLY SPIRIT.

14. "For so many as are led by the Spirit of God, the same are the sons of God." The Holy Spirit leads the human spirit by direct and immediate illumination, revelation and inspiration. He leads our intelligent minds by the Word, which He wonderfully lights up to our lucid apprehension, while He leads our bodies by His gracious Providence. Hence, if true to this divine leadership, we will never go astray. However, it is exceedingly pertinent that we heed this leadership in its triple aspect. If you follow the Spirit alone without due appreciation of Word and Providence, you open the door for an evil spirit, passing himself for the Holy Ghost, to come in, deceive, side-track and ruin you. If you follow the Word alone without a due appreciation of God's Spirit and Providence, you will run into dead formality and lose your soul. If you follow Providence alone, regardless of the Word and Spirit, you will apostatize into rationalistic infidelity and make your bed in hell. The true policy is to keep your eye on Jesus, whom no evil spirit can counterfeit, because the devils have no incarnation. Though the innumerable demons which throng the atmosphere can assume the form of an angel of light, thus counterfeiting the Holy Ghost and deceiving millions, yet none of them can counterfeit Jesus, from the fact that they have no incarnation. Therefore we are everywhere commanded to follow Jesus, meanwhile recognizing the Holy Ghost as our infallible

Guide, not only personally, but through His Word and Providence.

15. "For you did not receive the spirit of bondage again unto fear, but you received the spirit of sonship, in which we cry out, Father, Father." The "spirit of bondage" here mentioned does not refer to the unconverted, but the regenerated state, peculiar to the period of spiritual infancy. This passage is corroborated by Gal. 4: 1-7 (which you do well to read in this connection), setting forth spiritual servitude and sonship contrastively; the former appertaining to the entire period of spiritual infancy, beginning at birth, *i. e.*, regeneration, and running up to majority, *i. e.*, sanctification, where you enter spiritual manhood. Upon examination you readily see that these two periods are but counterparts in the history of the same individual, the servile character predominating during spiritual infancy, while you need "nurses" and "guardians," and the filial having pre-eminence during your majority, when you are competent to take care of yourself and consequently no longer under the "nurses" and "guardians." A dead man is not subject to law in any sense. Regeneration raises you from the dead and puts you under a legal *regime* of nurses and guardians in the visible church, till you reach the majority of entire sanctification, old Adam, who is under the law, being crucified, thus gloriously liberating you, so that you are "no longer under the law but under grace" (Chapter 6: 14). We must not discriminate too widely between "servant" and "son" in this exegesis, so as to conclude that they are different individuals, for they are not, but one and the same; during the regenerated state, while under the law,

which can only be satisfied by the crucifixion of Adam the First, the servile character predominating; while in the sanctified experience the filial relation comes to the front, throwing into eclipse the former period of spiritual infancy amid the cloudless glories of full salvation. Your son is as truly your heir from his infancy as he will ever be, though under the law of domestic government and frequently flogged for misdemeanor till he reaches adulthood. Though after this epoch you treat him as a servant no more, but simply as a son, yet he is more obedient and actually serves you better than when, a naughty lad, you found the rod a valuable auxiliary. The old theology is here at random recognizing the dead church members as servants of God, though they had never been born of the Spirit. You see that is untrue, because the servant in this case is your child, who serves you like a slave during minority. Hence you see that all the servants of God are not simply His servants, but His children, denominated "servants" during a spiritual minority, but "sons" after they have reached majority. Hence it is flagrantly murderous to true diction to call these common sinning church members who have been born from above the "servants of God," even though they be ever so loyal to the church and obedient to the preacher. That is a Romish heresy, now fearfully rapidly creeping into all the Protestant churches. God does not yoke up the devil's cattle to pull the salvation wagon. He works none but His own oxen.

16. "The Spirit himself beareth witness with our spirit that we are the children of God." I hope you will never apply the neuter pronoun to the Holy

Ghost, as it almost amounts to blasphemy to speak of the Author of all life in the use of the neuter pronoun as if He had no life at all. The clear and unequivocal witness of the Spirit here mentioned does not apply to the servile period of spiritual infancy, *i. e.*, the regenerated state, but to the filial period of sanctification in which the sonship supersedes and predominates over the servitude in which you were born under the law of the domestic government. Do we not receive the witness of the Holy Spirit to our regeneration? Certainly we do. But it is not the clear, constant, abiding and overwhelming witness mentioned here and in Gal. 4: 6, shouting incessantly, "Father! Father!" *Abba* being simply the Hebrew word for father, which is left untranslated in E. V. As Wesley well says, in regeneration we have the witness at times, anon obscured by intervening clouds, and, in time of temptation, frequently entirely absent. Then we sing,—

"Oh, drive these dark clouds from my sky,
Thy soul-cheering presence restore;
Or take me to Thee up on high,
Where winter and clouds are no more."

while the sanctified soul sings,—

"I've reached the land of corn and wine,
And all its riches freely mine;
There shines undimmed one blissful day,
For all my night has passed away."

John Bunyan describes the sun and moon both shining night and day in Beulah Land. Inbred sin is a dismal old bog, always generating fogs and clouds; which, though frequently for a time driven away by

the sun, ever and anon linger in dismal gloom for days and even weeks together. This filthy old morass is taken out by the roots in entire sanctification, its bed thoroughly drained and transformed into fruitful fields, smiling gardens and blooming landscapes, never again to be enveloped in fogs and storms.

GLORIFICATION.

17. "But if children, indeed heirs, truly heirs of God, and fellow heirs of Christ; if we suffer along with him in order that we may also be glorified along with him." None but disciples go to heaven. The disciple is a follower. Therefore we must follow Christ in all the grand, salient points of His Messiahship. We must follow Him to the manger, and be born in utter obscurity; to the Jordan, and receive the Holy Ghost; through Gethsemane, and die to our own will, sinking eternally into the will of God; to Pilate's bar, and have the whole world sign our death warrant; and, finally, up rugged Calvary, there, nailed to the cross, our sinful humanity must be crucified, after the similitude of His sinless humanity. These grand, salient, experimental foci include providential intervening periods, replete with worldly contempt, hardships, privation and persecution, which we must gladly endure for Christ's sake. After all of His suffering, walking out of the tomb, and glorified on Mount Olivet, He ascended up to heaven to reign forever. We have the blessed assurance that if we follow Him in His humiliation, we shall also follow Him in His glorification. This Epistle is transcendently climacteric, devoting Chapter 1 to Chapter 3: 18 to the Sinai gospel on conviction; Chapter 3: 19 to

Chapter 5 to justification; Chapter 6 to sanctification; Chapter 7, the battle with inbred sin, culminating in the entire sanctification of Paul in Arabia (verse 25); Chapter 8: 1-16, Paul's triumphant shout ringing on after he got sanctified (Chapter 7: 25). Now the wonderful climax continues, the next pile in the heavenly monument being glorification. The silly idea prevails that sanctification is the end of the new creation. Justification is primary salvation; sanctification, full salvation; and glorification, final salvation. Of this grand and stupendous work the popular pulpit has nothing but the first, thus keeping the people back in rudimentary Christianity, homogeneous with Judaism. This glorification is to reach the body, mind, and spirit, thus qualifying humanity in its triple departments to go up and live with God forever. Many ignorantly oppose sanctification on the ground of its unattainability till death, thus making a fatal mistake, and identifying it with glorification, which must follow sanctification. This is a trick of Satan to keep people from sanctification, which is indispensable to prepare them for glorification. Thus they vainly congratulate themselves that sanctification will come at death without an effort on their part, which is a dangerous delusion, and will turn them over to the devil world without end. It is true that glorification comes in death irrespective of our volition, wrought by the Holy Ghost on the human spirit and mind simultaneously with the evacuation of the body. You have frequently seen an unearthly radiance lingering in the face of the dead in the coffin. This is the splendor of the glorified soul reflected back on the vacated tenement as it retreated

away; as the setting sun ever and anon throws back the thousand variegated tints and hues bespangling the firmament far over to the eastern horizon simultaneously with his retreat through the gates of Hesperus. We have a most wonderful Savior. He is going to clear up everything, making a full and final restitution, not only restoring the body to heavenly glory, but even this earth is to be sanctified by fire (2 Peter 3: 10), made new again and restored to heaven, where it belonged before the devil broke it loose in view of adding it to hell. Thus earth and firmament made new (Rev. 21), inhabited by glorified saints and angels like all other heavenly worlds, will shine and shout forever. When you die, your soul and mind will be glorified by the Holy Ghost simultaneously with the evacuation of the body, so that you actually go to heaven in the glorified state. All the saints living on the earth when the Lord returns will be glorified, soul and body simultaneously, and caught up to meet the Lord in the air (1 Thess. 4). God has two methods of glorifying the body, *i. e.*, translation, for which I, along with the apostles and their contemporaries, am on the daily outlook. The other method is the resurrection. We must all be transfigured into the similitude of our Savior's glorified body, soul and spirit. This may come any moment by translation. If our Lord tarrieth till we die, then we will waive the glorious transfigured body until the resurrection, our soul and mind being glorified when we die. The apostles and saints lived and died looking for the Lord to come and translate them (2 Cor. 5). We are eighteen hundred years nearer His coming than they were. Hence we should certainly be on the constant outlook. The

most glorious privilege of the ages is to be living on the earth sanctified and ready for the Lord to come and translate us. In that case we will never see death, and never evacuate the body, but be transfigured and glorified, soul, mind and body simultaneously, when our Lord calls us to fly up and meet Him in the air (1 Thess. 4: 16). Entire sanctification is the only qualification we need. The Holy Ghost will attend to all the balance, miraculously glorifying us, soul, mind and body. This is the grandest conceivable inspiration to a holy experience and life. Oh, that the preachers would all hold it up before the people. It would stir heaven, earth and hell.

18. "For I consider that the sufferings of the present time are not worthy to be compared to the glory that is about to be revealed in us." He means the glorification of soul, mind and body, about which I have written. Such is the grandeur that the sufferings of this life go into eclipse as we contemplate the glory liable to reach us any moment. What a wonderful mitigation of all worldly woes and sorrows! Yet the masses of Christendom are about as destitute of it as the heathens. Oh, how we need armies of heralds to proclaim this inspiring truth!

19. "For the earnest expectation of the creature awaiteth the revelation of the sons of God." This means our bodies patiently waiting and longing to put off mortality and put on the transfiguration glory.

20. "For the creature was made subject to mortality, not willingly, but through him that subordinated it." Nothing loves to die. Hence the body is unwillingly tied up in mortality. We must bear it patiently,

for the One who put us here will soon make it all right.

21. "Therefore, indeed, pursuant to hope, the creature itself shall be delivered from the bondage of corruption into the liberty of the glory of the children of God." The plain meaning of this verse is that my body is to be gloriously delivered from all the humiliation and suffering of this mortal life, rendered imponderable so it can fly with angelic velocity, transfigured into the unutterable similitude of my Savior's glorious body. This is the inspiring hope thrilling my poor, mortal body, and rendering it felicitously oblivious to all my toils, cares and disappointments.

22. "For we know that all creation groaneth together and travaileth in pain till now." This metaphor vividly describes all creation, even the earth itself, as groaning in great anguish and suffering like a woman in the throes of childbirth, till the new creation is born (Rev. 21), "new firmament and new earth," thus lucidly portraying the fulfillment of prophecy appertaining to the glorious restitution in Christ, ultimating not only in the glorification of the soul, mind and body after the similitude of Christ, but the glorification of earth and firmament after the fiery sanctification, when Omnipotence will again come in and create it anew, celestializing and adding it back to the heavenly universe, where it belonged in halcyon days of Eden.

23. "And not only so, but we ourselves, having the earnest of the Spirit," *i. e.*, the heavenly prelibation we enjoy in the regeneration and sanctification of the Holy Spirit, which is a foretaste of the heavenly felicity which awaits us, "and we ourselves

also groan among ourselves, awaiting the sonship," *i. e.*, the "redemption of the body." Even these bodies of ours are to become the sons of God in the coming glorification, where they will be transfigured into the similitude of our Savior's glorious body, which ascended up from Mt. Olivet. The vivid conception of Paul here portrays the body holding in electrical anticipation its own coming glory and groaning to enter into the heavenly splendors of the transfiguration.

24. "For we are saved by hope." He here means the salvation of the body from mortality. Hope spies out and appropriates in anticipation. Therefore, while shut up in these tenements of clay, we lay hold of the glorious hope of the transfiguration, thus rising superior to our pains, toils and persecutions, and virtually living in the glorious heavenly future, rather than the suffering and sorrowing present.

25. "For that which is seen is not hope; for that which one sees, why does he also hope for it? But if we hope for that which we do not see, we wait for it with patience." Glorification is purely a matter of hope, as none can receive it in this life. Hence the fanaticism of those who profess it. We see here it is not a matter of possession, but of hope. Hence, through hope, we enjoy it in anticipation. The hackneyed testimony, "I hope I am a Christian," is incorrect. Paul here says we do not hope for what we have, but what we have not. If you are a Christian, you have present salvation, attested by the Holy Spirit. The very fact that it is with you a matter of hope is *prima facie* evidence against you, *i. e.*, that you do not possess it. Justification and sanctification are, for this

life, and a matter of conscious possession; while glorification is for the future state, and a matter of hope. This Epistle is beautifully climacteric in the development of the gracious economy: conviction, Chapters 1, 2 and 3; justification, Chapters 4 and 5; sanctification, Chapter 6; experience of justification, Chapter 7; experience of sanctification, Chapter 8: 1-16, gloriously attested by the witness of the Spirit; glorification, Chapter 8: 17-28, realized at the end of this life and here participated in the prelibations of hope.

WONDERFUL AID OF THE SPIRIT.

26. "And thus indeed the Spirit helpeth our weakness." While in these fallen, dilapidated bodies, which we must occupy during our probation till relieved by glorification, we are so encumbered with infirmities of thought, speech, and action that we would be in a deplorable condition were it not for the timely aid of the Holy Spirit. "We know not what we should pray for, but the Spirit himself maketh intercessions with unutterable groanings.

27. "He who searcheth the hearts knoweth what is the mind of the Spirit, because he maketh intercession toward God in behalf of the saints." Here is a most wonderful and infinitely consolatory fact revealed. While the English language contains one hundred and fifty thousand words, the common people only use three or four hundred; great scholars, only seven to ten thousand. Not only are many saints straitened to common words and phases, but with most ample flow of language many of our petitions are too deep for utterance. The most of earthly language is too materialistic and symbolic to express the deep spiritual truths

of this wonderful salvation, especially appertaining to glorification, which is superexperimental. When Paul was in heaven (2 Cor. 12) he heard and saw things too glorious and spiritual for mortal utterance. This deficiency of language the Holy Spirit supplies with groanings which can not be uttered. Hence our most important and efficient prayers are given by the Holy Spirit, and are too deep and spiritual to be formulated in words. Elijah prayed with prayer (Jas. 5: 17), not as E. V., "prayed earnestly," but prayed with the prayer the Holy Ghost gave him. Hence the miraculous effect of his prayers. "He that searcheth the heart," *i. e.*, Jesus, who answers our prayers, "knoweth the mind of the Spirit." Now you see this wonderful problem; the Holy Spirit indicts our prayers, which are often too deep for utterance. But remember He is the Spirit of Jesus (Chapter 8: 9 and Acts 5), *i. e.*, the spiritual Christ on the earth (Matt. 28: 20); while the glorified Jesus is interceding for us at God's right hand, who actually understands perfectly all the petitions indicted by the Holy Ghost and groaned out by us, and answers faithfully, though too deeply for verbal utterance. Hence the most illiterate can shake heaven, earth and hell by their prayers. I have known people converted and sanctified in our meetings while praying in their native tongue, which was entirely unknown to the congregation. The Holy Spirit is the Author of a truly efficient prayer. He knows all languages, whether in words or groans. Consequently all true hearts under all circumstances can pray right up to God the petition indicted by the Holy Spirit, whether in words or groans, understood by our glorious Intercessor and presented directly to the Father.

28. "But we know that all things work together for good to them that love God, who are the elect according to his purpose." You see the climax, beginning with conviction, and running through justification, sanctification and glorification, finally culminates in election. This verse literally inundates God's true people with floods of unutterable consolation, promoting them beyond all disappointment, and literally putting them out of reach of all evil, locating them in cloudless sunshine, even amid a world of storms. The simple solution of the whole matter hinges on the fundamental problem of this divine love, which is the nature of God, the only essential element in the plan of salvation experienced in the blessing of first love in conversion, and made perfect in sanctification, when all the antagonistic, malevolent affections are eliminated away. So long as this divine love is truly dominant in the heart, you are actually under the "shadow of the Almighty," as safe on earth as if in heaven, thus truly the "elect of God according to his purpose" that we should be conformed to the image of His Son, which is perfect love. Thus we are actually invulnerable by all the emissaries of Satan in earth and hell, the impregnable presence of God always intervening between us and every peril, making everything indiscriminately incidental to us a blessing. This grand climactic truth is beautifully elucidated in the case of Balaam, Satan's wicked, false prophet, whom Balak, the King of Moab, had hired with a princely fortune to come to his aid and curse Israel for him, as he feared to meet them on the battlefield, and believed that Balaam had such power with the gods that the people whom he

anathematized were destined to fade from the face of the earth. If ever a man did his best to pronounce woes and curses on a people it was Balaam, when, the royal sacrifices having been sumptuously offered on the altars of Moab to the gods whom he believed to rule the universe, taking position on the pinnacle of Pisgah, and looking down upon the goodly tents of Jacob, spread out over the plains of Moab, standing on tiptoe and invoking the gods of the Orient, he opens his mouth with the avowed determination to pour the most withering and blighting anathemas on Israel. But, behold, blessings instead of curses pour out of his mouth. Balak rallies again and offers more sacrifices, thinking the matter will yet prove a success. Again Balaam, from the summit of Pisgah, opening wide his mouth, endeavors to curse Israel; but benedictions, richer and grander, only pour forth from his lips. Again they rally, offer sacrifices and try it again, thus repeating their diabolical orgies six times, not a single anathema ever escaping the lips of the prophet, but blessings, more and more copious, incessantly flowing from his eloquent lips. Finally, the royal patience utterly collapsing, the king, giving up in despair, flies into a rage and orders the prophet "be-gone" like a dog. But he does not get rid of him so easily. Again he stands upon the summit of Pisgah, overlooking the goodly tents of Jacob, and, opening his mouth, blessings, more copious and eloquent than ever before, flow like rivers from his inspired lips. The spirit of prophecy mightily resting on him, he sweeps down the intervening ages, hails with triumphant *gaudeamus* the rising star of Bethlehem, and hears the seraphic song heralding upon earth the world's

Redeemer; on through the ages flash the splendors of his prophetic fire, reveling in the glorious millennial theocracy, girdling the world with the triumphs of the Second Advent. What lesson do we learn from this? Why, the clear and ostensible fact that it is utterly impossible for men or devils to inflict spiritual detriment on God's true people, because He is always present with them, turning every curse into a blessing. Hence it makes no difference whether men bless or blame, God will make it a blessing to you if you truly love Him; hence the lonely pilgrim environed by millions of devils can shout and sing with utter and eternal impunity, there being no power in earth or hell competent to hurt him. You are truly immortal till your work is done. God can bless us through our enemies as well as our friends, Himself being the only source of blessing in all the universe.

ELECTION, PREDESTINATION AND REPROBATION.

29. "Because whom he did foreknow, he did also predestine to be conformed to the image of his Son, to be the firstborn among many brethren." You must remember that the conclusions here involved follow as a logical sequence from the preceding argumentation. What is the meaning of "firstborn"? It means the first one in the glorification of spirit, mind and body, constituting the trinity of humanity and representing the whole human race in the redemption, in contradistinction to Adam the First, who represented all in the Fall. Our Savior is not only very God, but perfect man, having a human soul, mind and body. Hence in His glorification which characterized His ascension into heaven He represents the perfect and final restitution

of humanity. He is the first thus born into glory, not simply numerically, but pre-eminently, Enoch and Elijah having gone on before, confirmatory heralds, thus giving the world these ominous star gleams anticipatory of the glorious rising sun. Hence we see that this glorification of spirit, mind and body is the triumphant ultimatum of the redemptive scheme, thus verifying the original and eternal "purpose" of God to populate heaven with perfected and glorified human beings.

30. "But whom he did predestinate, them he also called; and whom he called, them he also justified; and whom he justified, them he also glorified." Why does not sanctification appear in this specification of graces? Neither regeneration nor sanctification are mentioned, but only the call of the gospel through the Spirit, followed by justification and glorification. Regeneration is implied in justification, and sanctification in glorification. Again, you must remember that in this chapter, *e. g.*, verse 1, as well as elsewhere, justification has the broad signification of complete deliverance from all the penal consequences of sin, both actual and original, in which sense it can only follow entire sanctification, expurgatory of inbred sin. You must remember that foreknowledge stands at the head of this entire catalogue, culminating in glorification. Hence we see the impertinency of recognizing here an unconditional election and absolute predestination, from the simple fact that knowledge of character precedes all these appointments. Now, you must remember that all knowledge with God, whether appertaining to the past or the future, is in the present tense. Omnipotence is cer-

tainly absolutely and unconditionally illimitable. Yet you must remember that knowledge does not determine anything, from the simple fact that it is not influence. Therefore we must not identify things which are utterly dissimilar. From the fact that human knowledge is limited and imperfect, it is difficult to illustrate this problem. All of our knowledge of the future is only proximate; *e. g.*, an old pilot, who knows every track through the Atlantic Ocean and every submarine rock, stands on the wharf of this city (New York); seeing a ship sail, he knows by her bearings that she will be wrecked on those formidable and impassable rocks. Yet his knowledge of the fact does not cause the wreckage. You see your own son daily wallowing in debauchery and sensuality, and know to your sorrow that he is going to the dogs and the devil; yet your knowledge does not expedite him on his hellward-bound career. Hence you see in all this election and predestination there is not the slightest interference with the freedom of the will. Why? These pre-appointments simply follow as a logical sequence from the moral and spiritual character of the parties appointed, God, from the beginning, having a perfect knowledge of those characters. Yet it is a fact of universal recognition that we freely choose good or evil, and in this way determine our own characters. Now, is it possible for human destiny to turn out differently from the prediction? We have clear light on that question in 1 Sam. 23: 1-13. During David's memorable flight from Saul he takes his refuge in Keilah, the men all fawning on him with flattering attestations of conservatism, assuring him that they will be true and stand by him on the battlefield.

David, very happily enjoying that gift of the Holy Spirit denominated “discernment of spirits” (1 Cor. 12: 10), suspecting their fidelity, goes aside and turns the problem over to God in prayer (v. 11). “Will the men of Keilah deliver me up into his hands? Will Saul come down, as thy servant hath heard? O Lord God of Israel, I beseech thee tell thy servant. And the Lord said, He will come down” (v. 12). “Then said David, Will the men of Keilah deliver me and my men into the hands of Saul? And the Lord said, They will deliver thee up” (v. 13). “Then David and his men, about six hundred, arose and departed out of Keilah, and went whithersoever they could go. And it was told Saul that David was escaped out of Keilah. And he forbore to go forth.” Here we have a positive answer from God to David, “Saul will come down to Keilah and the men of Keilah will deliver thee up.” Now you see that neither of these predicted events transpired, because David immediately rallied his men and fled away from the traitors who were lying to him that they might purchase royal favor with his head, Saul being close on his track, and, hearing that he was gone, did not come to Keilah at all. Hence you see that even these preannounced events are entirely changed by human action. David understood God’s method with man better than the cavillers of the present day, who apologize for their own obliquity by crying out, “What is to be will be, and I can not change my destiny.” When God told him that Saul would come to Keilah and the inhabitants of the city would betray him into his hands, David well understood that Saul would come and the Keilites would deliver him up if he stayed. Consequently,

blowing his war bugle, he immediately rallies his men and skedaddles at double quick. The Bible is a common-sense book, adapted to the common, uneducated people, who are honest enough to receive its plain and candid truth and govern themselves accordingly.

31-34. In these verses Paul powerfully reasons the case, recognizing the fact that Christ redeemed His people by His own blood, and none has a right to gainsay.

33. "Who shall charge anything against the elect of God?" *Eklektos*, "the elect," is from *ek*, "out," and *lego*, "to choose." In regeneration God chooses us out of the world. The word "elect" really conveys the idea of a second choosing, as *lego* means "to choose," and *ek*, "from." Hence the chosen from the chosen, corroborating the fact that Christ does not select a bride from the devil's people, which would be true if the election was consummated in regeneration; but He chooses His bride from the people of God, superinducing this second election in entire sanctification, determinative of the bridehood.

35. "Who shall separate us from the love of Christ? Shall tribulation, or difficulty, or persecution, or famine, or peril, or sword?" The answer is clearly in the negative, as two hundred millions of martyrs singing their death-song in the fire have abundantly attested.

36. "As has been written that for thy sake we are killed all the day long, we are counted as sheep for the slaughter." This is a simple allusion to their daily exposition to martyrdom. "I die daily" (1 Cor. 15: 31); simply affirmatory of the constant peril which every-

where confronted them, with the daily liability of sealing their faith with their blood, which Paul actually did at Rome, whither he was writing this letter.

37. "But in all these we are more than conquerors through him that loved us.

38. "I am persuaded that neither death nor life, angels nor principalities, nor things present nor things to come, nor dynamites, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God which is in Christ Jesus our Lord." All this is beautiful, true and eminently consolatory. Yet it is an undeniable fact that we are perfectly free and can turn away at will. While we may have no disposition to do so, yet we have the power, so long as we are on probation. Fortunately it is power which I feel in my case, and doubtless in many others, will never be exercised; yet it is there.

CHAPTER IX.

This is one of the places where the chapter division is injudiciously made, breaking the subject in two in the middle.

1. "I speak the truth, I lie not, my conscience bearing witness in the Holy Ghost." Paul had the approval of his conscience while, unconverted, he persecuted the saints. Then his conscience bore him witness, but not in the Holy Ghost. Though the conscience survived the Fall, God's telephone to speak to the soul, without which man never could be saved, but must go like the fallen angels; yet it is not a safe guide unless regenerated by the Holy Ghost, but

is very likely to be usurped by Satan, who is fond of speaking through God's telephone and thus passing himself for God. For that reason the leading preachers in the Jewish Church murdered Jesus, and have martyred the saints in the fallen churches of all ages. They follow their consciences, which are manipulated by the devil and an unsafe guide. It bears them witness, but not in the Holy Ghost, as they are strangers to Him.

3. "For I could wish that I were a sin-offering from Christ for the sake of my brethren, my kindred according to the flesh." This verse in E. V. has led to the conclusion that Paul was willing to give up his interest in Christ and lose his soul for the salvation of the Jews. That is altogether a mistake. He simply states that he would gladly suffer martyrdom, as Christ had, in order to save them. "Accursed," in E. V., is *anathema*, from *ana*, "upon," and *titheemi*, "place." Hence it originally means "an offering," and became applied to a sin-offering, in that sense being applied to Christ, who had a perfect right to let him die a martyr to save the Jews, or live to preach the gospel. He here assures us that he would gladly lay down his life for the Jews if Christ should so order.

4-10. He here recapitulates the signal and extraordinary blessings which God conferred on the Jews, and bewails their apostacy, at the same time observing that the true Israel were in harmony with Christ, representing the seed of Abraham.

ELECTION OF THE MESSIANIC PROGENITORSHIP IN CONTRADISTINCTION TO THE ELECTION OF GRACE.

If you do not recognize and keep before you this distinction, you get much tangled in both Testaments.

While the election of grace determinative of heaven or hell is optionary with man, that of the progenitorship was utterly independent of human volition, absolute and unchangeable in this sense. The Jews were elected and the Gentiles reprobated; Isaac elected and Ishmael reprobated, and Jacob elected and Esau reprobated.

11. "For the children not having yet been born, nor done anything good nor evil, in order that the purposes of God may stand according to election, not of works but of him that calleth." This was because Jacob was elected to the progenitorship before he was born, and Esau reprobated from the same. Yet the atonement was as free and efficacious for Esau as for Isaac, for the Arabs as the Jews.

12. "It was said to her that the elder shall serve the younger." While this primarily means the election of Isaac to the progenitorship, and the reprobation of Esau to the same, it has here a potent symbolic meaning which is not to be overlooked, *i. e.*, that the old Adamic nature in us is to serve the new creature imparted by the Holy Ghost in regeneration. The word "serve" means a slave, involving the perfect submission of the old man.

13. "As has been written, Jacob have I loved, but Esau have I hated." This is the language of Mal. 1: 2, 3, five hundred years after the time of these men. Hence it does not apply to these men personally, but representatively to Israel, a godly people, and the Edomites, very wicked idolators.

14. "Then what shall we say? Is there unrighteousness with God? It could not be so.

15. "For he says to Moses, I will have mercy on whom I do have mercy, and will compassionate whom I do compassionate" (Ex. 3:19). This progenitorship was a great and signal mercy, yet it did not exclude the reprobated from grace and glory but simply from a place in the honored Messianic progenitorship.

16. "Then therefore it is not of him that willeth nor him that runneth, but of God who showeth mercy." This progenitorship, the greatest blessing this side of heaven, was bestowed on Abraham and his seed by the sovereign discriminating mercy of God. Yet while it was special to Abraham and his seed, instead of excluding all others from the kingdom of grace and glory, it was the provision of God's redeeming love for the whole human race.

17. "For the Scripture says to Pharaoh, that for this very thing have I raised thee up, that I may show forth my power in thee, in order that my name may be proclaimed in all the earth." At that time Pharaoh was absolute monarch of the only organized government on the globe. He built the pyramids, the world's greatest wonder to this day; there being no mechanical powers on the earth at the present day competent to erect them. It has been estimated that it would take twenty thousand men one hundred years to build Cheops. When I climbed to the top and stood on its pinnacle, five hundred and fifty feet above the earth, and looked down the huge mass covering thirteen acres of ground, I no longer doubted the estimate. God did not mock Pharaoh. He sent him His two best preachers, Moses and Aaron, to preach the gospel to him that he might be saved. Of course the gospel resisted hardened his heart, as in every

other case. The same sun that softens the wax, hardens the clay; so the same gospel that saves those who receive it, hardens and augments the damnation of all who reject it. Hence souls lost in Christendom reach a hotter hell than the heathens. If Pharaoh had been converted, he was the very man to glorify God in all the earth, by sending the gospel to the ends of the earth. He had the men and the money, and was competent to preach the gospel and proclaim the true God in all the earth. Pharaoh did like millions of other sinners, rejected the gospel and plunged into ruin for time and eternity, defeating the purposes of God for which He had raised him up, that he might be converted under the preaching of Moses and Aaron and preach the gospel of God's truth and righteousness to all the earth.

20. "O vain man, who art thou that repliest against God? Whether shall the thing formed say to him that formed it, Why didst thou make me thus?"

21. "Hath not the potter power over the clay, to make one vessel unto honor and another unto dishonor?" The removal of the clay from the bank to the pottery is regeneration. The purification of the clay from all trash, pebbles and foreign materials, by desiccation, comminution and sifting, is sanctification. The diversified work in the formation of the vessel is character-building; while the final ornamentation, putting on the beautiful gloss, is glorification. *Timee*, "honor," here means financial remuneration; while "dishonor" means no financial value. Since the potter, like all other mechanics, simply prosecutes his employment for the money that is in it, he invari-

ably sets out to make an honorable vessel. Why does he fail? Because, after he has done his best, the clay mars in his hand so that the vessel is spoiled and utterly worthless, consequently he casts it away into the ditch, as it is a well-known fact that these marred vessels can not be worked over. They are actually fit for nothing. If you put them on the turnpike pike, they will dissolve and become mud. Hence the potter always throws them away as utterly worthless. Now let us make the application. When God sets out to make a man, He invariably proposes to make a good one. Why does He not succeed, since He is Omnipotent? It is not a mere question of power. The human will is involved. If your will falls in line and reciprocates God's will, He is certain to make you a vessel to honor, just as the potter always does his best to make a good, sound vessel that will be current in the market, but, despite all he can do, the vessel mars in his hands and turns out a failure. Even so, while God is doing His best to make a good man, your will antagonizes His will till the vessel is spoiled. Then He can only leave you for Satan's heap of rubbish, tumbled down into hell. If God were to ignore your free will, He would dehumanize you. He does not want a machine. If he did, He would make it. He wants a man. Hence He can not make you good without the co-operation of your will, lest He unman you. While the potter is doing his best to make an honorable vessel, the clay mars in his hands till the vessel is spoiled. Just so, while God has laid heaven, earth and hell under contribution to make a good man of you, this does not settle the question, because your will is free. If you sink away into the will of

God, He is certain to make you a vessel unto honor. If you contravene His will, you will become a vessel unto dishonor, fit only for the ditch of damnation.

22. "But if God, wishing to show forth his indignation and make his power known, endured with much long-suffering the vessels of wrath which had been perfected for destruction." "Fitted," E. V., which I translate "having been made perfect," is the identical word constantly translated "perfect," setting forth Christian perfection. Hence it involves the conclusion that there is a perfecting for destruction as well as salvation. No soul goes to heaven till perfected for glory. Even so no one goes to hell till perfected for damnation. The potter never gives up the vessel while there is hope. God is the Omnipotent. Hence He works on every vessel so long as there is hope. When the human will so contravenes the divine will as to disqualify Omnipotent grace to make you a vessel to honor, then you are perfected for destruction. God is Omniscient. He sees you will never let Him save you. Consequently He lets you drop into hell. There is no other place for you. He has made heaven for you, but you will not let Him love you, consequently you are a vessel unto dishonor perfected for damnation. *i. e.*, ripe for hell.

23. "In order that he may make known the riches of his glory unto the vessels of mercy, which he before prepared unto glory." "Glory" here means the glorification of spirit, soul and body, which awaits all the saints at the end of this life, spirit and mind being glorified simultaneously with the evacuation of the body, the latter receiving glorification in the resurrection, unless, fortunately, we should be honored

with the translation, going up in the rapture "to meet the Lord in the air," in which case, soul and mind and body will all be glorified at the same time. Hence our entire probationary life here is in the hands of the blessed Potter, who is constantly bringing into availability His Omnipotent grace and merciful Providence to prepare us for glorification in the end, thus perfecting us vessels of honor.

24-26. Here Paul speaks of the fact that these vessels of honor are elected both from Jews and Gentiles indiscriminately.

27. "But Isaiah crieth out in behalf of Israel: If the number of the sons of Israel may be as the sands of the sea, the remnant shall be saved." N. B.—Amid the wonderful fulfillment of God's promises throughout both Testaments, to gather the Jews from the ends of the earth and restore them, not only to Palestine but to His covenanted mercy and gracious favor, the "remnant" is everywhere recognized and contemplated, and not the teeming multitudes. The divine election, both on the line of grace and progenitorship, is confined to this remnant. So, while we may confidently rely on the fulfillment of God's promises to His chosen people, we must not forget that the faithful remnant is the recipient throughout.

28. "For perfecting and cutting it short, the Lord will verify his work upon the earth." When God's time comes to restore the Jews, I trow He will astonish the world by the miracles of His summary prophetic fulfillments.

29. "And as Isaiah before said: Unless the Lord of hosts left unto us a seed, we were as Sodom and we become like unto Gomorrah." Hence you see that

the Jews were neither exterminated nor utterly cast away, God's merciful eye following the faithful remnant in all their peregrinations upon the face of the whole earth, keeping the covenant which He made with Abraham, Isaac, Jacob and Moses, and finally gathering them back to the land of their holy patrimony.

30. "Then what shall we say? That the Gentiles not following after righteousness received righteousness, and the righteousness which is from faith," *i. e.*, the true and genuine righteousness, which always saves.

31. "But Israel, following the law, did not attain unto the law of righteousness." The Jews, like the fallen churches of all ages, retrogressed into the legalistic heresies of seeking salvation by good works, thus deluded by the devil, and going headlong into apostasy and damnation, so blind that they actually killed their own Savior.

32. "Wherefore, because they sought it not by faith, but by works." The true religion in all ages is salvation by the free grace of God in Christ, received and appropriated by faith alone, without works; while false religions in all ages teach salvation by faith and works, the latter always eclipsing the former and running them into idolatry. "They stumbled over the stone of stumbling,

33. "As has been written: Behold I lay in Zion a stone of stumbling and a rock of offense, and he that believeth on him shall not be ashamed." Shame is always the progeny of sin. People are ashamed to pray in public and in their own families and invite the erring to the Savior, looking them boldly in the face.

What is the solution? Sin is at the bottom. Get rid of sin and your shame is all gone. Here we see that the Jews, having waited four thousand years for their own Christ, stumbled over Him, plunging into hopeless ruin. Till Christ came the Jews were normally the true people of God. The ministry of Christ, living and dying, proved the fatal epoch in the apostasy of Israel. Before that epoch the Jewish church was adorned with brilliant examples of holiness. Since that day she exhibits not a solitary light, but goes deeper into the darkness of infidelity and atheism as the ages go by. In a similar manner Romanism stumbled over Christ preached by Luther and his compeers. Before that day Saint Bernard, Abbey de Rance, Thomas a Kempis and many other exemplars of entire sanctification shone brilliantly in their ranks. But, oh, how dark their escutcheon to-day, unilluminated by a solitary confessor! In a similar manner the Episcopal Church stumbled over Christ preached by Wesley and his heroic comrades, plunging into darkness and sinking deeper into worldliness. Oh, what a memorable epoch in the history of the Protestant churches the present Holiness movement is marking! We live in an age of thrilling prophetic fulfillments, when "men will not endure sound doctrine." God has raised up an army of Holiness people, girdling the globe with the evangelism of Christ, the great Protestant churches in all lands stumbling over Him, as revealed by the Holy Ghost in His Omnipotent, sanctifying power.

CHAPTER X.

CHRIST THE ONLY WAY, AND RECEIVED BY
FAITH ALONE.

1. “Brethren, truly the desire of my heart and my prayer to God in their behalf is for salvation.

2. “For I testify to them that they have a zeal of God, but not according to perfect knowledge.” The Jews in Paul’s day, like the fallen churches in all ages, had some knowledge of God, but it was not the experimental sort, such as enables us to know Him personally in practical and real salvation.

3. “For they being ignorant of God’s righteousness and going about to establish their own righteousness; but did not submit themselves unto the righteousness of God.

4. “For Christ is the end of the law for righteousness to every one that believeth.” Righteousness arising from legal obedience is nothing but our own counterfeit self-righteousness, which is “filthy rags” in the sight of God. The only hope of humanity is the righteousness of God in Christ, imputed unto the broken-hearted through faith alone, and wrought in the heart by the Holy Ghost in regeneration. We have a most wonderful Savior, very God and perfect man. In His divine capacity He has a righteousness peculiar to His divinity, which He will never impart, but retain forever. In His human capacity He has a righteousness peculiar to His perfect humanity, which He will never impart, but eternally retain. Meanwhile He has a third righteousness arising from His perfect obedience to the divine law, actively in life keeping it

and passively in death verifying it. This third righteousness, which is neither essential to His Godhead, nor His manhood, nor His perfect Mediatorial character, He procured for all His guilty, ruined brethren to relieve them of condemnation and establish them irreproachable before the divine law for time and eternity. Since Christ Himself is the only human being who ever did or ever can keep the law, having become our Substitute in death and our Exemplar in life, since faith in its very nature is the only appropriating grace, we must all receive this righteousness by faith alone. Here Paul condemns the Jews for "going about" to establish their own righteousness instead of receiving the righteousness of God in Christ by simple faith. The world is still full of people "going about" to establish their own righteousness. I was on that line nineteen years, intervening between my conversion and sanctification. Perfectly honest and sincere, kneeling before God, I made my consecration to the best of my knowledge and ability. Meanwhile a voice said to me, "Now, if you want to be holy and all right with God, you go ahead and perform every duty just right, and you will find your heart clean and your life cloudless sunshine." I thought it was the voice of God, but it was that of the enemy, decoying me away lest I might by simple faith receive the Omnipotent Sanctifier, who was at that time standing right by me, and ready in a moment to give me the boon for which I went sighing and crying nineteen years. Thus making my consecration, instead of receiving sanctification by faith in the present tense, I renewed my covenant and resolved to do much better than ever before. So, leaving the

Sanctifier standing by, I again and again proceeded with this "going about" to establish my own righteousness, instead of submitting to the righteousness of God through Christ by faith, every time only to be mortified by finding that I had grieved the Spirit by offering Him another pile of filthy rags, all this time postponing the blessing which Omnipotent Grace waited to bestow in a moment. The churches are this day filled with this fatal "going about," running themselves down, working up their human institutions to glorify God with the little filthy lucre which He does not need, instead of magnifying Him with the glory of holiness, which is alone acceptable in His sight.

5. "For Moses thus describes the righteousness which is from law, which a man having done, shall live in the same." None but the unfallen angels and Adam in Eden ever could keep the perfect law and have spiritual life in so doing. Hence, after the Fall, there has never been a human being on the earth, except Jesus of Nazareth, who was competent to keep the law. He kept it for all of us, and we, by perfect submission and doubtless faith, avail ourselves of His substitutionary obedience, actively in life and passively in death, to perfectly satisfy the law in our behalf, opening the pearly gates to our happy ingress.

6. "For the righteousness of faith speaketh thus: Say not in thy heart, Who shall ascend up into heaven? (that is, to bring Christ down;)

7. "Or, Who shall descend into the abyss? (that is, to bring Christ up from the dead.)

8. "But what saith the Scripture? The word is nigh thee, in thy mouth and in thy heart: that is, the word of faith, which we preach.

9. "That if thou mayest confess with thy mouth the Lord Jesus and believe in thy heart that God hath raised him from the dead, thou shalt be saved.

10. "For with the heart it is believed unto righteousness, and with the mouth it is confessed unto salvation." When our Savior gave the commission (Matt. 28: 20), He said, "Lo, I am with you alway, even unto the end of the age." While the glorified man Christ is up in heaven interceding for us, the spiritual Christ is on earth and omnipresent. "Deep" in E. V. is "abyss" in the Greek, which literally means "bottomless," applicable to the center of the earth, which is evidently the fiery location of hell, and the only locality which is bottomless. Thither the human soul of our Savior descended while His body lay in the tomb, proclaiming His victory in the pandemonium, and crossing the intervening chasm into the intermediate paradise, "Abraham's bosom," meeting the thief the same day he was crucified, and "leading captive" all the Old Testament saints, there waiting in joy ineffable the completion of the redemptive scheme and the sealing of the Abrahamic covenant with His blood, leading them up with Him, invisible, because they did not have their bodies: accompanying Him for forty days on earth previous to His resurrection, and ascending with Him into glory, the first fruits of the triumphant Mediatorial kingdom (1 Peter 3: 19; Eph. 4: 8-10; Acts 2: 27-31). In this grand culminating argument, Paul affirms the beautiful facility of the salvation plan, since Christ, our only and omnipotent Savior, is omnipresent, and we have nothing to do but believe "with the heart unto salvation," *i. e.*, heart faith, believe into it,

keep on believing until you get it. Then, when you do conscientiously receive it, confess it with your mouth to all the world, perpetuating your unfaltering testimony through time and eternity. We must remember that we are not saved through mental faith, such as wicked men and devils have, but through the real spiritual faith of the heart. The popular churches are filled up with people who have nothing but intellectual faith, like the devils in hell, who are very orthodox, giving us a perpetual illustration of the unsalvability peculiar to intellectual faith, otherwise they would all be saved and get out of there in a hurry. Your heart is your spirit, your immortal self, filling your whole body. This spirit is the man himself who fell in Eden, utterly losing spiritual life, and consequently literally and totally depraved; the mind not utterly falling, as in that case they would have become idiots; the body not totally falling, as in that case they would have dropped dead in their tracks. On this residuum of body and mind surviving the Fall, Satan has built up great systems of materialistic and intellectual religions, girdling the globe, serving as passports of his deluded millions into hell, being utterly destitute of spirituality and salvation. I have seen many join the church on a merely intellectual confession of faith. As well take in a lot of devils so far as salvation is concerned. Heart faith which brings salvation always opens the mouth and tells its own story. The churches are filled up with poor, dead dummies, a withering burlesque on Jesus Christ, who is here both to raise the dead and cast out all the dumb devils. Oh, what a sensation would this bring into a great

popular, dead, dumb church! False religion makes the church still and dumb as a graveyard. True religion makes the church active, demonstrative and uproarious like a graveyard on the resurrection morn.

11. "For the Scripture says, Every one believing on him shall not be ashamed." The masses of church members are ashamed to pray at home and in public and talk for Jesus on the streets, from the simple fact that they are full of sin. Get rid of all sin, and your shame is all gone forever.

12. "For there is no difference between Jew and Greek," *i. e.*, no difference between church member and outsider, as salvation through Christ alone and by faith alone without church rites is free for all. "For the same Lord of all is rich toward all who call upon him." Calling upon the Lord is praying. So you begin to pray and keep on, never stopping, and God will see that you get to be a millionaire, rich as Croesus in heaven's gold; pearls and diamonds beautifying your very physiognomy with holiness to the Lord.

13. "For every one whosoever may call on the name of the Lord shall be saved." Oh, how the generations have been dumfuddled by intriguing priests, playing off on them the church ordinances, *i. e.*, water baptism, sacraments and even multitudinous rites, ceremonies and institutions of their own invention, inflating them with lying delusion that they can be saved thereby,—all a trick of the devil to lead them away from Christ, who alone can save, and who can only be received and appropriated by faith. You must remember that these counterfeit preachers all claim that they have faith, yet it is nothing but dead,

intellectual faith, peculiar to wicked men and devils, which never did have any salvation. If they had the genuine spiritual faith of the heart, you would hear from them in a ringing testimony to the power of Jesus to save to the uttermost, "as he who believes with the heart always confesseth unto salvation." Oh, the wonderful simplicity of the plan of salvation! You see from this verse that you have to do nothing to be saved but "call on the name of the Lord," *i. e.*, begin to pray now and keep on, never stopping. Rest assured, wonderful things will happen; you will shine and shout, and in due time sweep through the pearly gates.

14—17. Here Paul beautifully elaborates the divine economy of salvation through faith, superinduced by hearing the Word through the preachers sent of God, whose very coming is a harbinger of heavenly benediction.

18. But I say, Have they not all heard? yea truly: their voice has gone into all the earth and their words unto the ends of the world." How do we reconcile this statement with the preceding? But a minority in Paul's day had ever heard the verbal gospel. The same minority on earth as to the auricular proclamation still obtains. The solution of the problem is the simple fact that the Holy Ghost, who is the only real Preacher on the earth, men and women only serving as telephones, is actually in every nation under heaven, having spoken to every responsible human being in every age and race. Therefore, Paul says (Chapter 1: 20) that even the heathens are left without excuse. While human agency is God's appointment and a glorious means of grace,

yet the great Gospel Preacher is everywhere speaking to every immortal soul and preaching the unsearchable riches of Christ.

19-21. Here Paul beautifully alludes to God's merciful call of the Gentiles, simultaneously bewailing the stupidity and perversity of the Jews. "I was found unto those who sought not after me." This is a vivid allusion to the call of the Gentiles, to them a universal surprise. Not only is this true of the Gentile world, but millions of individuals have been saved speedily, and to their own unutterable surprise, when they went seeking curiosity and fun, suddenly caught in the lasso of the Holy Ghost and wonderfully saved. The proud, haughty 'squire in West Virginia took his wife and daughter and went to a camp-meeting. The afternoon is wearing away, he and his wife are in the carriage homeward bound. The daughter lingers unseen in the crowd till their patience flickers, and the mother goes to hunt her up and bring her. Finding the proud, giddy girl all torn to pieces, prostrate in the straw and crying for mercy, and, undertaking to get her away, she too is thunderstruck, falling in the straw. The haughty 'squire, his patience all ebbd away, raging mad, with bold threats, rushes into the red-hot altar to pull away his wife and daughter and take them home. Meanwhile a strange weakness pervades his entire body so he can do nothing, and thinks only of personal escape. Running ten steps, he falls prostrate on the ground, is carried back to the altar and laid down with his wife and daughter to spend the ensuing night in mutual agony, crying to God for the salvation which, with the glorious day-dawn, breaks in on them with a heavenly sunburst,

so, to their unutterable surprise, they all mount the carriage and go home, shouting happy in the kingdom of God. Twenty-seven years ago a very intelligent wicked man came to my meeting, cursing me and making fun of what he called my "converting machine." That man got wonderfully saved and turned preacher. Oh, the infinite mercy of God in thus surprising millions with the salvation which they never sought till He caught them with the lasso of the thunderbolt of conviction.

CHAPTER XI.

GOD'S COVENANT WITH THE JEWS INFALLIBLE.

1. "Therefore I can say, Whither did God cast away his people? It could not be so; for truly I am an Israelite, of the seed of Abraham of the tribe of Benjamin." Here Paul utterly annihilates the popular dogma that Jesus has cast away the Jews. It is utterly untrue; His covenant still abides with the faithful remnant of which Paul himself was a member.

2. "God did not cast away his people whom he foreknew. Do you not know what the Scripture says of Elijah when he communed with God against Israel?"

3. "Lord, they have slain thy prophets, they have digged down thine altars, I am left alone and they seek my life.

4. "But what saith the divine response to him? I have left unto myself seven thousand men who have not bowed the knee to Baal.

5. "Thus indeed therefore there is at this time a remnant according to the election of grace.

6. "And if by grace it is not at all of works, then grace is no more grace." The divine economy had conferred on the Jews the glorious honor of representing Christ on the earth during His excarnate, *i. e.*, invisible reign, receiving Him in His incarnate personality, and introducing Him to the whole world as the long-anticipated Savior of the lost millions. While this honor was forfeited by the formalistic and ritualized carnal masses of both clergy and laity, it was received and enjoyed by the faithful few, *e. g.*, Joseph and Mary, Zacharias and Elizabeth, Simeon, Anna, and others; the inspired Twelve, Paul and the Pentecostal nucleus of Jewish Christianity, who proved true to the covenant of Abraham and Moses, received their own Christ, proclaimed Him to the world, thus effecting the successful transition out of the Mosaic into the Gospel dispensation of God's redeeming grace. Paul argues the case by the illustration of Elijah's ministry, when the apostasy in Israel was so tremendous that the prophet, giving up in utter desperation, falling down under a juniper tree, importuned God to let him die, as his ministry was a failure, thinking they had all gone off after Baal, *i. e.*, into dead formalistic religion, except himself. Meanwhile God notifies him of his egregious mistake, as there are yet seven thousand true to Him in different parts of the country, though unknown to the prophet. Let us not make the mistake of the prophet Elijah and conclude that ourselves are the only real saints, like the old Scotchman who said, "To tell you the truth, there are none right but myself and Sandy; and sometimes

I seriously doubt whether Sandy will do." While we bewail the current apostasy in the great Protestant churches of the present day, resultant from the rejection of the Holy Ghost under the preaching of entire sanctification, yet we must remember that there are myriads of true hearts in the Protestant denominations and some even in Romanism. The election of the progenitorship, normally expiring with the incarnation we here recognize the consolatory survival of the "election of grace" out of Judaism to which Paul and his contemporary Jewish saints belonged, and destined to survive through the Gentile dispensation and hail the Lord in His second coming. As we contemplate this election problem, do not forget that the Greek *eklogese*, from *ek*, out, and *lego*, to choose, *v. e.*, chosen out of the chosen, recognizing a selection from the chosen, not only runs through Judaism, but Christianity. As God chose the Jews out of all nations, conferring on them the honor of receiving His Son on His first advent and proclaiming Him to the world, and only a small remnant out of the great body succeeded in winning the prize and enjoying the exalted honor of the Savior's introduction, so in the present Christianity is God's people chosen out of the whole heathen world, to receive His Son in His second glorious advent, and become His conservators in the great Millennial Theocracy. While it is very sad to see the multitudes of Christendom failing and apostatizing, like the Jews in their desperation, yet look out for this election of grace, chosen from all the ranks and nations of the Christian world, now, as I verily believe, gathering in the Holiness Movement to meet my descending Lord and herald to the nations the

glorious King of kings. We see in v. 6 the impossibility of an admixture of grace and works in the plan of salvation. There is where the dead churches ruin everything and plunge into idolatry, thinking they are saved by faith and works, thus vitiating their faith, forfeiting their salvation, magnifying their works and becoming idolators, losing sight of God through church loyalty and conservatism to human institutions.

7-10. Here Paul deplures the sad apostasy of Israel, incurring judicial blindness, deafness and stupidity, forfeiting their inheritance, meanwhile the election received it all right.

11. "Therefore I say, Whether did they stumble that they may fall? It could not be so." Then let the people who think that Israel is utterly fallen and gone, bear in mind Paul's positive contradiction of such a possibility; God's covenant is as immutable as His throne. "But by their apostasy salvation came to the Gentiles to provoke them to jealousy." The rejection of the Jews wonderfully expedited the transmission of the gospel to the Gentiles, *e. g.*, Paul himself, anxious to preach to the Jews, was met by the glorified Savior in the temple during his first visit to Jerusalem after his conversion (Acts 2: 3-17), and notified that the Jews would not receive his testimony, and then and there commissioned to go and preach to the Gentiles.

12. "But if their collapse is the wealth of the world, and their reduction the riches of the Gentiles, how much more will be their fullness. Truly the conversion of the Jews, of which some brilliant scintillations are already flashing out, will prove a sunburst on Christendom.

13. "But I speak to you Gentiles. Therefore, indeed, as much as I am the apostle of the Gentiles, I glorify my ministry,

14. "If, perhaps, I may provoke my flesh to jealousy and save some of them." As above specified, the glorified Savior appearing to Paul in the temple of Jerusalem actually sent him to the Gentiles. Hence he had his Gentile apostleship from headquarters.

15. "For if the casting away of them be the reconciling of the world, what will the reception be but life from the dead?" With the collapse of the Jews a gospel sunburst came upon the Gentile world. In a similar manner the conversion of the Jews will stir all Christendom from centre to circumference, giving an impetus unprecedented in the ages.

16. "But if the first fruit is holy, so also is the lump; and if the root be holy, so also are the branches." God's holy covenant with the patriarchs is as fresh in the divine mind this day as when He first spoke to Abraham in Chaldea.

GOD'S CHURCH IDENTICAL, UNDER ALL DISPENSATIONS.

17-24. Here we have revealed the indisputable fact that Christianity is not a *de novo* institution, as some erroneously claim, but simply another dispensation of God's church founded in Eden when Jehovah preached the first gospel sermon to the fallen twain, serving as the herald of His own redemptive scheme, perpetuated under the Antediluvian, Patriarchal, Mosaic and Christian dispensations down to the present day. This, you see, clearly and unequivocally confirmed the statement, The Gentiles are cut out of

the wild olive tree, *i. e.*, Satan's kingdom, and grafted into the good olive tree, *i. e.*, the kingdom of God. So when the Jews are converted to God they are grafted into their own olive tree, *i. e.*, just get back into the true church of God whence they were ejected when they rejected Christ. We see man's failure in all of these dispensations. He failed in Eden, winding up in the fall. He failed in the Antediluvian ages, winding up with the flood. He failed in the Patriarchal, winding up in Egyptian slavery. He failed in Judaism, winding up with the destruction of Jerusalem by the Romans. He failed in our Savior's ministry, rejecting it and crucifying Him. We are now in the Gentile dispensation, and there are a thousand reasons to believe that we are rapidly approaching the end. What will it be?

21. "If God spared not the natural branches, neither will he spare thee." Hence we see the same awful fate awaiting the Gentile dispensation, and as Jesus says, "A time of trouble such as this world never saw," *i. e.*, the great tribulation (Matt. 24, Luke 21 and Mark 13). Not only is all this prophetic, but the unprecedented magnitude of God's righteous retributive judgments coming on the apostate Gentile Church will not be local, as in the case of the Jews, but universal, co-extensive with Christendom. "God is not mocked; whatsoever a man soweth that shall he also reap." The fearfully rapid apostasy of the Protestant churches is an awful omen of the rapidly approaching end of the Gentile age, and the terrible retributive judgments predicted in both Testaments.

ALL ISRAEL TO BE SAVED.

25. "For I do not wish you to be ignorant as to this mystery, in order that you may not be wise in your own conceits; that blindness in part has happened unto Israel till the fullness of the Gentiles may come in." The present awakening of the Jews is an argument that the end of the Gentile times is nigh. Thousands of Jews, especially in Russia, where they are more numerous than in any other country, are now being converted to Christ. Eleven colonization societies are working to bring the Jews back to Palestine. When I was there three years ago, one hundred and twenty thousand had already arrived, more than twice the whole number who returned under Nehemiah. The Jews in all lands are turning their eyes back to the prophetic hills of their holy patrimony. When I visited the wailing place of the Jews in Jerusalem and heard them crying to the God of their fathers to restore their inheritance, bring back the wandering children of Abraham and rebuild their temple, I felt that God heard that mournful cry and would answer those wailing martyrs. The Lunar Chronology runs out the Gentile times seven years ago, the Calendar thirty-five years hence, and the Solar seventy years hence. Daniel 12 gives the Tribulation forty-five years, which is to intervene between the rapture of the saints and the ushering in of the Millennium. According to all these chronologies we are rapidly approaching the end of the Gentile times and the coming of the Lord.

26. "So all Israel shall be saved." The fulfillment of this mournful prophecy is to be with the faithful

remnant. The remnant will be gathered back mainly unconverted (Ezek. 57). Zachariah tells us two parts shall be cut off, *i. e.*, two-thirds slain in the Tribulation. Finally the surviving third, passing through the fires of a terrible persecution, shall come out triumphant, hailing their glorious descending King with shouts of welcome: "Blessed is he who cometh in the name of the Lord." "Thus all Israel shall be saved" and come to the front of the world, where they stood before Nebuchadnezzar conquered the world and brought the Gentiles to the front. Thus the remnant of grace, all saved, shall come to the front of the world to lead all nations during the glorious oncoming Millennial Theocracy. Jerusalem, built out over all the interior highlands of Palestine, located at the juncture of Asia, Africa and Europe, and through the Mediterranean accessible to America, will become the capital of all nations and the joy of the whole earth. In a wonderful and mysterious way the Jews in all lands are now providentially being prepared for the metropolitanship of the world, when the nations shall beat their swords into ploughshares and their spears into pruning-hooks and learn war no more. If the difficulties of the late Spanish war had been submitted to a committee of sanctified men, both Spanish and American, thoroughly cultured in the laws, institutions and finances of both nations, in a short time they would have settled all the differences, raised a shout and sent terms of peaceful reconciliation to brother nations. The Jews now stand at the head of the finances, learning and jurisprudence in all nations, really by their money power to-day ruling the kings of the earth, thus getting ready to come to

the front of the world. “A Leader shall come out of Zion, and shall turn ungodliness from Jacob.” When Christ ascended into heaven He was crowned King in Zion. David, His brightest type, was first crowned King of Judah at Hebron; seven and a half years subsequently he was crowned king of all the tribes of Israel at Jerusalem. So, when Christ ascended from His first advent, He was crowned King of saints at God’s right hand, and when He comes the second time He will be crowned King of kings in all the earth. Doubtless about the time He shall appear to take up His Bride He will in some way reveal Himself to His people, the Jews, giving an impetus to their speedy conversion.

27. “And this shall be the covenant to them with me when I shall take away their sins.” This glorious fulfillment is to take place with the remnant of grace.

28. “Indeed, they are enemies touching the gospel for your sakes, but beloved as touching election for the fathers’ sake.” The Jews are God’s miracle of providence. They are a wonder in every land, unlike any other people, with no country on which to accumulate, vagabonds in the earth, yet getting rich where all others come to poverty. They are God’s elect; His covenant is with them.

29. “For the gifts and calling of God are irrevocable.” Repentance in E. V. is wrong in this sentence, the Greek having no such a meaning, but simply stating that the gifts and calling of God are irrevocable, *i. e.*, they abide forever. Hence the fallacy of the conclusion that God has cast away the Jews.

30–36. In this beautiful elaboration Paul recognizes the Jews with their double election, *i. e.*, that of the

Messianic progenitorship and also the election of grace, blindly forfeiting all and plunging into sin, and the Gentiles, though reprobated from the progenitorship, felicitous participants of the election of grace, also sunk deep in low debauchery, gross sensuality and idolatry, the obliquity and rebellion of both Jew and Gentile only preparing them alike to become the recipients of God's wonderful and unfathomable commiseration and redeeming mercy. Hence the apostle exultantly breaks out in joyous exclamations while he contemplates the bright side in case of both Jews and Gentiles all alike caught in Satan's lasso of unbelief, but gloriously redeemed by the sovereign mercy of the Father and the dying love of the Son.

CHAPTER XII.

ENTIRE SANCTIFICATION.

1. "Therefore I exhort you, brethren, by the mercies of God, that you present your bodies a living sacrifice, holy, acceptable unto God, your reasonable service." In view of God's stupendous mercies evoking the above exclamations of wonder and triumph, he now exhorts all the brethren, both Jews and Gentiles, to consecrate their bodies to God, a living sacrifice, in contradistinction to the dead sacrifice which the sinner offers to God, subject to the quickening power of the Holy Ghost. It was well understood by every Jew that the sacrifice was holy from the time it came in contact with the altar. Hence, everything we commit to God is sanctified by virtue of His holiness normally imparted to it. This sanctification is not an extraor-

dinary state of grace, but the normal, legitimate and “reasonable service” of God’s children.

2. “Be not fashioned after this age.” We are living in Satan’s dark, wicked age of the world. If we follow its foolish and vivacious fashions we go headlong to ruin. “But be ye transformed by the renewing of the mind.” All sinners have the carnal mind only; sanctified people the mind of Christ only; while the unsanctified Christians are all “double-minded” (James 1: 4; 4: 8, having the mind of Christ and the carnal mind in a state of irreconcilable conflict, the one or the other destined to perish. “In order that you prove what is the good, acceptable, and perfect will of God.” When the glorious transformation above specified takes place, and you are wholly sanctified, you become a living exemplar of the “good, acceptable, and perfect will of God,” illustrated to light up the world. The injunction to consecrate our bodies to God has a beautiful significance, from the fact that the heart or spirit fills the whole body, making every member glorify God. Hence, when the entire body with all its members, physical and mental, is consecrated to God, it is demonstrative proof that the immortal soul is fully given up to Him for time and eternity. This chapter is beautifully and lucidly expository of the sanctified experience throughout. “For I say through the grace which is given to me to every one who is among you, not to think above that which it behooveth him to think, but to think soberly, as God has imparted unto each one the measure of faith.” Humility is the primary Christian grace, outshining all others. It keeps you down on the Lord’s bottom at the feet of Jesus, whence you never can fall

unless you imbibe some pride from Satan and go climbing. Then you can fall and break your neck. The perfect humility involved in the sanctified experience precludes all pride, its inimical and incompatible antithesis. We see here that faith is the grand Archimedian lever of spiritual power in every phase of heroic enterprise and gracious availability.

4. "For as we have many members in one body, and all have not the same office,

5. "So also we being many are one body in Christ and members one of another,

6. "And having gifts differing according to the grace given to us: whether prophecy, according to the proportion of faith." Precisely as the corporeal members, actuated by five hundred muscles and a thousand nerves, all have a diversity of office and work, equally dependent upon one another, and all equally important and honorable in the human organism, so every member of God's kingdom in all the earth has a grand, glorious and important office to fill in the gracious economy, all equally honorable and remunerative in the sight of God. You can not fill my place, and it is equally true that I can not fill yours. There is no room for us to envy another, as we all have enough to do in our appointed sphere, while the angels look down with sympathy and admiration, and God is ready to say, "Well done," and place upon our brow a never-fading crown if we will only be true. We see here that our availability as a soldier of Christ is in direct proportion to our faith. As doubt vitiates faith, we should constantly hold up the glittering two-edged sword, ready to slay every one that comes skulking around in order that our faith may be made perfect,

i. e., free from doubt. Then we should constantly pray, Lord, increase our faith. When your garden is perfectly clean, it is in good fix to grow with paradoxical rapidity.

7. "Whether the deaconate, in the deaconate." In the constitution of the visible church, the deacon has charge of all the temporal interests, including ministerial support, care of the sanctuary and everything else, while at the same time he preaches and witnesses for God. Those who "stay by the stuff" receive just as much as those who go to the war. "Whether he that teacheth, in teaching." The church is the school of Christ, where all the members are taught the Word of the Lord. God always raises up competent teachers for His people, that they may not be ignorant, but proficient in His blessed Word. At this point you can always see the line between the true and the fallen church, as you can not teach dead people. The popular churches of the present day have lost every trace of the didactic peculiarity of God's church, so eminent and conspicuous in the apostolic age. An old ex-missionary from Bishop Taylor's work in India told me that the heathen Hindus are better posted in the Scripture than the Christians in America, because they attend the Bible schools, which are constantly conducted seven days in the week in heathen lands. What an awful delinquency in the home church now rapidly heathenizing our own people!

8. "Or he that exhorteth, in exhortation." "The church was multiplied exceedingly by the exhortation of the Holy Ghost" (Acts 9: 31). Hence we see that the red-hot exhortation rung out by the rank and file of the membership, baptized with the Holy Ghost and

fire, is the very thing in the divine order, to convict, convert and sanctify the people, thus multiplying the membership of the church, while teaching them the Word of God is the means of their progressive edification. "He that giveth, with a single eye," *i. e.*, having nothing in view but the glory of God in making his contribution. All this surreptitious carnal policy through stratagem, fandangoes and human trickery, appealing to pride, vanity and lust, so prevalent in the churches, in order to raise money to keep up their finances, is an abomination in the sight of God, grieving away the Holy Spirit and plunging the church into apostasy and damnation. It actually scandalizes God in the estimation of the wicked world, as if He were poor and hard pressed for money, depending on the liberality of the devil's people to support His church, which is all an infamous lie. He says, "If I were hungry I would not tell you, for the cattle upon a thousand hills are mine." "He that standeth before the people, with expedition." A slow leader quickly slows down and ruins anything that he leads. In this way prayer-meetings and Sunday-schools and all sorts of religious services are constantly and everywhere undergoing torture and homicide. By all means have a live, wide awake, expeditious leader in everything. Put in a laggard, and he holds all the balance back till he slows the thing to death. "He that showeth mercy, with laughter." "For God loves a laughing giver" (1 Cor. 9: 7). If you can not give to God with a heart so cheerful that you laugh over the privilege of making your contribution, whether for the ministry, the poor or the heathens, God does not

want your poor, stingy offering, for He has millions of ravens ready to fly on missions of love and mercy.

9. "Let divine love be free from hypocrisy." In regeneration the Holy Ghost pours this divine love out into your heart (Ch. 5: 5). In sanctification the last and least vestige of hypocrisy is eradicated and utterly destroyed, so that your divine love is then free from hypocrisy. "Abhorring that which is evil, cleaving unto that which is good." You are not simply to turn away from everything that is wrong, but actually abhor it in the depth of your soul. You are not simply to pursue everything good, but to cling to it with the pertinacity of a drowning man.

10. "In brotherly love be kindly affectionate toward one another, in honor preferring one another." This is a positive commandment of God that we are not only to be kind toward one another in brotherly love, but delight to honor one another, oblivious to our own honor. *Timee*, "honor," also means financial remuneration. Hence, we see that forgetting all about our honor and recompence we are to simply look after others, trusting God so far as ourselves are concerned.

11. "Not slothful in business." We are all working for the Lord. Therefore we have not a minute to lose, as the end is nigh and judgment hastens, and we need all of our time and opportunities to finish our work and be ready to give our account. "Boiling over in spirit, *i. e.*, not simply hot, but actually boiling over and scalding all the devils round about till they are glad to stampede. "Serving the Lord." The word translated "serving" here is the participle form of *doulos*, "a slave." Hence it means a perfectly

submissive servitude, such as the slave, who has no will of his own, renders to the will of his master. Therefore our will is to be utterly lost in the will of God.

12. "Rejoicing in hope." The vivid, brilliant and triumphant anticipations of heaven and glory, speedily entered and sweeping on forever, should constantly inspire us with a hopeful buoyancy, riding victoriously over every corroding care and lugubrious difficulty. "Being patient in tribulation." This word is from the Latin *tribulum*, a "flail," setting forth the work of the devil to beat us over head and back with his cruel cudgel. "Continuing constant in prayer." Though we can not always be in the meditation of prayer, yet we can incessantly be in the spirit of prayer, which is an impregnable fortification against all the assaults of the enemy.

13. "Ministering to the necessities of the saints, pursuing hospitality." While we are to make glad the hearts of the saints by our Christian philanthropy, a special emphasis here is laid on hospitality, which we are not simply to practice, but actually to run after. It is sad to see this beautiful and amiable grace so rapidly evanescing from the church. When an old idolator called at Abraham's tent at nightfall, and pursuant to patriarchal hospitality received a kindly welcome, and having enjoyed the evening repast, on his refusal to join in family prayer, was ejected by the patriarch, to abide his destiny in the darkness and the storm of an oriental desert, and God immediately, speaking from heaven said, "Abraham, I have borne with that old sinner a hundred years; can you not stand him one night?" Immediately Abra-

ham rushes out into the storm, calling aloud, "Come back! come back!" So the old idolator, re-entering his tent, said, "What sort of a man art thou, having cast me out, now calleth me back?" Then says Abraham, "Because my God rebuked me, saying that He has borne with you a hundred years, though a hard old sinner, and that He thinks I ought to stand you one night." "Then," says the old man, "if that is the sort of God that you worship, I want you to tell me all about Him." So he spent the night preaching to him, and the idolator, who in the beginning had refused to worship his God, was happily converted before day.

14. "Bless them that persecute you, bless and scold not." You must remember that this chapter is all addressed not simply to Christians, but to the sanctified, beautifully setting forth their attitude and deportment before the world. The word here does not mean to indulge in profanity, but to scold, which is utterly incompatible with the gospel standard of Christian living.

15. "Rejoice with them that rejoice, weep with them that weep." Thus you see that we are to be sympathetic with our environments, ready in a moment to run to an altar and lead the way with the weeping penitent, showing him how to get down to the bottom of humiliation and contrition; then to raise the uproarious shout with the new-born soul, thus giving impetus to the rising tide of spiritual life now beginning to flow into his heart. We should seek the house of mourning, and condole their griefs by weeping with them.

16. "Thinking the same thing toward one another," which only obtains when we all alike have the mind of Christ, carnality having been exterminated by the cleansing blood and the refining fire." Thinking not high things, but condescending to the humble." The safe place is down on the bottom, from which there is no falling. Lord, save us from the inflations of pride, vanity and egotism. "Be not wise along with yourselves," *i. e.*, do not be puffed up and exalted in your own estimation.

17. "Recompensing to no one evil for evil," as a retaliatory spirit is peculiar only to the devil's people and utterly out of harmony with the meek and lowly Nazarene. "Providing things honest in the sight of all men." Without solid and radical honesty, competent to bear the white light of the judgment throne, all Christian character and heavenly hope collapse into defeat and despair.

18. "If possible, as to that which is from you, living in peace with all men." You can be in perfect peace with every human being on the globe, even while they are thirsting for your blood and hounding you to the martyr's fate, as you are not responsible for them, but only for your own soul.

19. "Avenging not yourselves, beloved, but give place to wrath," *i. e.*, to the wrath of another, just as you would get out of the way of a filthy sewer and let it discharge its contents into the sea, or as you would go round a putrefying carcass lying in the road, rather than gather it upon your arms and carry it away. "For it has been written: Vengeance belongeth unto me; I will repay, saith the Lord." We are so fortunate in the fact that we are not our own

avengers, as this would bring us into a thousand troubles and very likely cost us life, physical and spiritual. We should leap for joy at the very thought that God, who never forgets anything and never fails to do right relieves us of the arduous task and the responsible undertaking of self-vindication. Hence, all retaliation is not only wicked and perilous, but usurpatory of the divine administration and prerogative.

20. "But if thine enemy hunger, feed him; if he thirst, give him drink, for in doing this you will heap coals of fire on his head," *i. e.*, you can literally burn him out and conquer him by kindness till he will almost die of shame, feeling mean as a sheep-killing dog; he will gladly seek to do you every possible favor.

21. "Be not overcome of evil, but conquer evil with good." Your enemy has nothing but an old wooden sword that would break if he were to hit you with it; while you have a Jerusalem blade of shining steel, sharp as lightning and potent as dynamite. So you have nothing to do but use your own weapon, God's blessed word, truth, grace, love and philanthropy, and you knock your enemy into smithereens, and transform him into a friend ready to die for you. I have seen this wonderfully verified a thousand times.

CHAPTER XIII.

CIVIL LOYALTY.

1-7. Christianity is not calculated to bring upon the earth civil war and revolution, but on the contrary, it is the herald of peace, of "peace on earth and good will to men." Nero, the Roman Emperor, who sat upon the throne of the world and ruled millions of people in Paul's day, was the most wicked, incarnate devil whose atrocious crimes have ever blackened the historic page. He filled Rome with innocent blood, ruthlessly slaying all the mighty men of state whose rivalry he suspected, murdering all his consanguinity and not even sparing his own mother. When I was there, my guide pointed me out the old tower on which Nero sat, played his fiddle and sang the destruction of Troy while an ocean of flame rolled over mighty Rome six days and seven nights, himself having ordered the conflagration, as all believed, but evading responsibility by charging it on the Christians, ordering the execution of the entire body. Pursuant to his cruel and bloody edict, Paul was beheaded, Peter crucified, and a general effort made to feed them all to the lions in the Coliseum, burning them at the stake and ruthlessly murdering them in every conceivable way. Even under this kind of government Paul enjoins non-resistance to authority, rendering faithful obedience to all civil officers, as the ministers of God, for such they are permissively and providentially if not volitionally and mandatorily, whenever we can do so conscientiously; on the contrary, patiently and unresistingly suffering persecution for Christ's sake in whatsoever may accrue to us by

way of retribution administered on their part, because of our delinquency, and, as they construe it, disobedience and even rebellion.

KEEP OUT OF DEBT.

8. "Owe no man anything, except to love one another with divine love, for he that loveth another with divine love hath fulfilled the law." It is bad enough for worldly people to involve themselves in indebtedness, as they make this world their finale, and expect to live here and pay their debts. God's people having already come out of the world, and when sanctified had the world taken out of them, therefore they should not complicate themselves with worldly business beyond the necessary transaction of the fleeting day, as we are looking for our Lord every hour to call us hence. If you are already in debt, cast your care on the Lord, doing your best in His good providence to pay, but live happy and free as a bird of paradise, assured that if the Lord calls you away before you are able to pay all your debts, if in His sight you are *really* doing your best, He takes the will for the deed and counts them paid.

DIVINE LOVE IS THE FULFILLING OF THE LAW.

9, 10. "For thou shalt not commit adultery, thou shalt not steal, thou shalt not covet, and if there be any other commandment it is fulfilled in this word, namely, thou shalt love thy neighbor with divine love as thyself. Divine love worketh no evil to his neighbor; therefore, divine love is the fulfilling of the law." The solution of all this is plain and easy. Christian perfection is not of work, but grace, *i. e.*,

perfect love. God rewarded David for building the temple, though he did not build it. Why? Because his will was good to do it, but God kept him in other business, reserving the building of the temple for his son Solomon. Perfect love puts you where you say "yes" to the will of God and "no" to the devil all the time. While we abide in these tenements of clay, we are disqualified by infirmities to render a perfect obedience. Hence, our perfection which God requires is simply that of love, which delights to serve God on earth like the angels in heaven, despite a thousand failures through physical and mental infirmities. God seeing the heart, takes the will for the deed, receiving this heart perfection in lieu of perfect work.

GOD'S BRIGHT DAY AND SATAN'S DARK NIGHT.

11. "And knowing this time that it is already the hour when we should wake out of sleep: for our salvation is nearer than when we believed.

12. "The night is far spent and the day draweth nigh. Therefore let us lay aside the works of darkness, and let us put on the armor of light.

13. "Let us walk circumspectly as in the day; not in revelries and drunkenness, not in debaucheries and impurities, not in strife and jealousy, but put you on the Lord Jesus Christ, and make no provision for the lusts of the flesh." "Salvation" (v. 11) is in the final sense, involving glorification of spirit, soul and body. Justification is primary salvation, sanctification full salvation, and glorification final salvation. The apostle and his saintly contemporaries were on the constant lookout for the Lord to return and translate them to heaven, soul, mind and body all simultaneously glori-

fied. The first day in the divine calender was Eden blooming in its glory. This halcyon day went into dark eclipse when humanity fell, so remaining to the present day, Satan's dreary night intervening and throwing its dark shadows over the whole earth, forboding doom and damnation already about six thousand awful years, chronicling the fate of multiplied millions, amid the darkness deceived by the devil and plunged into hell. Glory to God, the star gleams of God's millennial day, already heralded by the Holiness Movement, the bright morning stars shining in every land, are already bespangling every sky with the hallowed effulgence in Aurora splendors anticipating the glorious Son of Righteousness rising upon this dark world with healing in His wings, bringing back the Eden beauties, again to girdle the globe with the delectable splendors of God's millennial day. If in Paul's time Satan's night "was far spent" and God's millennial day drawing nigh, oh how pre-eminently true it is now, since we are eighteen hundred years nearer to the glorious fulfillment of this inspiring Pauline prophecy. If it was pertinent then for them to "awake out of sleep" and regale themselves for translation, amid the retreat of Satan's night and the glorious dawn of God's millennial day, how infinitely more so is it now pertinent that we all awake, wash and dress and look out for our coming King! The preparation now as then is entire sanctification, expurgatory of all the *debris* of inbred sin, clothing us with the Lord Jesus Christ, so that people see, not our bodies, but our clothes, and utterly lose sight of us, and oblivious to our personalities, see Jesus only whithersoever we go.

CHAPTER XIV.

DOUBTFUL QUESTIONS NOT TO BE AGITATED.

1-4. In that day the entire meat market was under the auspices of the Greek and Roman idolatry, a beef sacrificed to Jupiter, a mutton to Apollo, a hog to Hercules, a turkey to Minerva, a goose to Venus, a chicken to Diana, and a goat to Mercury, the meat being at the same time sold in the markets for all the people to purchase and eat. Of course those gods had no existence, but were mere creatures of poetic imagination. Therefore it did not hurt the meat to offer it to them. Hence, everyone having clear light and solving the problem in his own mind, could eat this meat with impunity; meanwhile, others saw idolatry as in their old religion while eating the meat offered to their old heathen gods. In the latter case, of course all such must abstain from eating the meat offered to idols. At the same time Paul decides that if the eating of this meat on the part of the people who have clear light and a good conscience, puts a stumbling-block in the way of the weak, they must also abstain. The New Testament clearly reveals but one thing necessary to *bona fide* membership in the gospel church, *i. e.*, "that by one spirit we all be baptized into one body" (1 Cor. 12: 13). Paul positively forbids the magnification of anything else except the work of Christ, which alone is necessary to salvation. This magnification of non essentials is the fatal heresy of all ages by which Satan maneuvers to get his black wing between the weak believer and Jesus, and turning his attention to non-essentials, run him into idola-

try and plunge him into hell. We are here positively forbidden to tangle up weak believers by disputations over doubtful and non-essential matters. The truth essential to salvation is so plain "that wayfaring men though fools shall not err therein." In the popular churches the devil has always managed to get the preachers and people to spend their time on non-essentials, leaving the experimental salvation of the soul for death and eternity to settle.

EVERY DAY HOLY.

5. "For indeed one judgeth a day above a day and another judgeth every day alike; let each one be fully persuaded in his own mind for

6. "He that regardeth the day regardeth it to the Lord.

7. "For no one of us liveth to himself and no one of us dieth to himself; if indeed we may live, let us live to the Lord, and if we may die we die to the Lord.

8. "Therefore whether we live or whether we die we are the Lord's.

9. "For unto this Christ died and is alive, in order that he may be the Lord both of the dead and of the living.

10. "Why do you condemn your brother or why do you discount your brother?"

11. "For we shall all stand at the judgment seat of God.

12. "For it has been written, I say, saith the Lord, that every knee shall bow to me and every tongue confess to God. Then, therefore, each one of us shall give an account to God concerning himself." Here we are having the day problem, which the devil in all

ages has used to upset myriads, clearly and unequivocally settled. The Christian says, "Keep Sunday," the Jew; Saturday, and the Moslem, Friday. Go round the world eastwardly and Saturday would become Sunday; go round westwardly and Monday is your Sunday. Here Paul certifies the utter non-essentiality of the day problem. You must simply satisfy your conscience and that of others and be true to God. "Sabbath" is a Hebrew word which means "rest," symbolizing the soul-rest we have in Jesus when sin is dead and gone. The sanctified have perpetual Sabbath in the soul and life, *i. e.*, seven Sabbaths every week. We see in the above Scripture that every man is to follow his conscience as to this matter. All days are holy when *you* are holy. God requires you to be holy. If you are truly holy, all your days are holy. If your own heart is not holy, it is idolatry to depend on holy days. You will go straight to hell through holy days if you yourself are not holy. Hence the silly nonsense of the people who try so hard to get you to Judaize on Saturday and at the same time let the devil have your soul. There is no issue here raised on holy days, but holy people. When we are all right, the day is all right. We must all keep Sunday for the conscience of Christendom (1 Cor. 8: 12). If your conscience requires you to keep Saturday, then do it for the sake of your own conscience, at the same time remembering that God requires you to keep Sunday for the conscience of Christendom. So, in that case, you have two days to keep. It will not hurt you to desist from labor and attend church two days in the week. The Christian church began all Jews, revolutionizing in a century and becoming all Gentiles.

The primitive Jewish Christians kept Saturday, and commemorated Sunday also as a sacred memento of our Lord's resurrection (Acts 20 and 1 Cor. 16: 3). This is corroborated by Justin Martyr and other Christian fathers who lived and wrote in the second century. As the Gentiles never did keep the Jewish Sabbath, the universal hebdomadal division of time which followed the evangelization of the nations and exists this day, is demonstrative proof that the early Christians kept Sunday. Some fanatics tell us the Pope of Rome changed the day, when there never was a pope till the seventh century, when Procas, King of Italy, crowned Boniface the Third Bishop of Rome. When a student in college I read the Roman historians Suetonius, Pliny, Sallust, and Livy, who wrote in the first centuries of the Christian era their graphic accounts of the Christians suffering persecution under the Emperors. They are to be taken as perfectly reliable, because they were all heathens and in no sympathy with the martyrs. In their descriptions of their martyrdom, they simply narrate how their persecutors questioned them, "*Dominicum servasti?*" "Hast thou kept the Lord's day?" The answer came, "*Christianus sum; intermittere non possum,*" "I am a Christian; I can not omit it." On this confession they killed them. Now this is positive proof that these early martyrs kept Sunday, which is called the Lord's day, whereas Saturday never was so called. If those martyrs had kept Saturday, they would have asked them: "*Sabbaticum servasti?*" "Have you kept the Sabbath?" This question they never did ask them. It is a shame to have weak Christians upset about the old Jewish Sabbath. The very genius

of the gospel dispensation corroborates the charge. The old dispensation was under the law, which was work first and then rest,—“if you do not work you shall not rest,”—while our dispensation is under the the gospel characterized by love and mercy, which says, “Rest first and then you will be in good fix to do your work.” Some people in our time worship a day-god, others a water-god, and still others worship gods of wood and stone in a fine edifice, worship the institutions of their own making and many other gods. Get saved through and through. Keep your eye on Jesus, be sure that you are holy, then all your days will be holy. Every knee shall bow and every tongue confess. If you keep on your knees before God and confess Him constantly with your tongue you are going to come out all right. On any other line, with all your holy days, the devil will get you.

13. “Therefore let us not judge one another, but judge this rather that no one put a stumbling block or an offense in the way of his brother. All we have to do is to be true to God and keep out of each other’s way.

14. “I know and am persuaded in the Lord Jesus, that nothing is unclean through itself, but to him that thinketh it is unclean, to him it is unclean.” Hence, you see, we have large liberties in the gospel, there being no prohibitions as under Judaism except from hygienical considerations discretionary with the recipient. While this is true on edibles and potations, it affords no sort of apology for narcotics, such as intoxicating drinks, tobacco, opium, and all poisons and drugs indiscriminately, which must be rejected from both a moral and hygienic standpoint.

15. "For through thy meat thy brother is grieved thou art not walking according to divine love. Do not by thy meat destroy him for whom Christ died." This would clear the churches of all tobacco, beer, jewelry, etc., as so many of the brethren are grieved by these things. How in the world can anyone use them and have a clear conscience?

16. "Therefore let not thy good be evil spoken of." We must not only keep our own conscience clean but the consciences of others als

THE KINGDOM OF GOD A PURE SPIRITUALITY.

17. "For the kingdom of God is not meat and drink, but righteousness, peace and joy in the Holy Ghost." Here you see the pure spirituality of the Lord's salvation. Temporalities,—*e. g.*, eating, drinking, sacraments, water baptism, church rites, ceremonies and institutions—have nothing to do with your salvation. You receive righteousness, peace and joy in the Holy Ghost in conversion. These graces are made perfect in sanctification when their antagonisms are all eliminated. False religions always magnify temporalities, *e. g.*, church ordinances and good works, and minify the spiritual graces, which are the whole sum and substance of the matter. Nothing else has anything to do with it. Your old body which receives the ordinances and performs the church duties, you leave in the grave, while your naked soul goes to God. Get your soul emptied of sin and filled with the Holy Ghost and you will be ready to meet God, and your body in due time will rise to be glorified.

18. "For he that serveth Christ in this, is well pleasing to God and approved unto men." If you have the righteousness, peace and joy all right, and are true to Christ, you are well pleasing to God and irreproachable to men. If you have these essentials of the kingdom in your heart, you are prepared for any tribunal of heaven or earth. Without the righteousness, peace and joy wrought in you by the Holy Ghost, you are bankrupt in the sight of God and good men, though you be the greatest churchman on the globe. With the pope and all the hierarchies you will go down.

19, 20. "Do not destroy the work of God on account of meat. All things are pure, but it is evil to the man who eateth with offense.

21. "It is good to neither eat meat nor drink wine nor anything else by which thy brother stumbleth." We must have the kingdom of God in our hearts, *i. e.*, righteousness, peace and joy wrought by the Holy Ghost, or we ourselves are reprobates. Then we must keep out of everybody's way, *i. e.*, we must not do anything over which others will stumble, and thus keep clear of their blood.

22. "The faith which you have, have it with yourself before God. Happy is he who condemneth not himself in that which he alloweth." We must keep a conscience void of offense before God and man in all things if we keep justified.

23. "If any one may eat doubting, he has been condemned, because it is not of faith. For everything which is not of faith is sin." "Damnation," as in E. V., does not take place in this world. The same word means condemnation here and damnation in the world

to come. You see from this scripture that faith must be stalwart and conscience clear in every case. We must make it a rule to take the self-denial side in every doubtful case, even at financial cost and inconvenience. God will give us clear light on all the ground we can cultivate, His Spirit leading your spirit, His Word your intellect and His providence your body, so if true you will never lack His guidance.

CHAPTER XV.

1. "But we who are strong ought to bear the infirmities of the weak and not to please ourselves." Paul is still on the subject setting forth our responsibilities to the weak believers, to be careful and not only keep our own consciences clear but theirs too, doing nothing calculated to jostle their faith, inject doubts or fears; but, on the contrary, do everything possible to build them up.

2. "Let each one of us please his neighbor in that which is good unto edification." This strikes the keynote of the gracious economy, adhering rigidly to everything good and avoiding the very appearance of evil, and everything conducive to edification. So fast as churches get away from God they depart from this precept, *e. g.*, poor old Romanism holds her service in the old dead Latin language, so no one receives any edification. In a similar manner all the Protestant churches are going down in the track of wicked Catholicism, preaching in a hifalutin style on subjects alien to personal salvation and practical Christianity, and singing operatic songs and solos, so indistinct and

screaming and drowned out with instrumental music as to impart no edification to the audience. We have no right to do anything in our worship which the people can not hear and understand to their spiritual edification.

CHRIST THE SAVIOR BOTH OF THE JEWS AND GENTILES.

3-13. As the Jews had established colonies in all the important cities of the Gentile world, sojourning in all lands for mercantile purposes, and the apostles, who were all Jews, invariably going to the synagogues and giving their consanguinity their first service in every land whither they peregrinated; as a result all the so-called Gentile churches throughout Christendom contained a large Hebrew element. Such was pre-eminently true in Rome, the world's metropolis, twice as large as New York at the present day. Hence the pertinency of showing forth in this epistle the magnanimity of Christ and the perfect availability of His vicarious atonement and redemptive economy to reach both Jews and Gentiles, as in these verses Paul not only beautifully certifies but corroborates by the testimony of the prophets.

7. "Therefore receive one another as Christ also received you unto the glory of God." As the work ultimates in the glorification of both Jews and Gentiles after the similitude of God Himself, so all of His disciples are to focalize all their powers of body, mind, spirit and influence to lead all they possibly can influence so to follow Jesus as to reach this ultimate glorification which Paul and his comrades hailed in constant anticipation, looking out for the glorified Savior to come and take them to heaven.

13. “And the God of hope fill you with all joy and peace in believing, in that you may abound in hope through the dynamite of the Holy Ghost.” “Dynamite,” translated power in E. V., is Paul’s definition of gospel (Ch. 1: 16), being the irresistible power of the Holy Ghost, by which all sin is blown out of the human heart, and the soul lifted up on the eagle pinions of superabounding hope, even bringing heaven down in prelibations.

THE SANCTIFICATION OF THE GENTILES.

14–17. “But I am persuaded, my brethren, concerning you, that ye are full of goodness having been filled with all knowledge being able also to admonish one another.” Goodness here has the strong signification of experimental holiness, while knowledge means insight into divine truth imparted by the Holy Spirit, both of these enduements eminently qualifying their possessors to help one another by way of kindly admonition, instruction and inspiring exhortation.

15. “But I have written unto you the more boldly, in part, thus reminding you through the grace given unto me from God.

16. “That I am the minister of Christ unto the Gentiles, preaching the gospel of God in order that the offering of the Gentiles may be well pleasing, having been sanctified by the Holy Spirit.” Paul is very particular here to remind them of his calling and apostolical authority in behalf of the Gentiles, Jesus in His glory having appeared to him a second time while he was praying in the temple at Jerusalem during his first visit to the holy metropolis after his conversion (Acts 23: 17), and notifying him that his

own consanguinity will not receive his message, and at the same time commissioning him to the great Gentile world. Paul is powerful and emphatic in all of his deliverances on sanctification, here positively specifying that the only way the Gentiles can be well pleasing to God is through the sanctification of the Holy Ghost, thus emphasizing and enforcing this great climacteric truth everywhere recognizable in God's Word, showing up the fact that none can stand with impunity before the divine majesty, till thoroughly expurgated from all sin actual and original, and through the complete sanctification of the Holy Spirit delivered from all the penal consequences of transgression.

PAULINE PERFECTION.

18. "For I will not dare to speak of those things which Christ wrought through me unto the obedience of the Gentiles in both word and work.

19. "In the power of signs and wonders, in the power of the Spirit of God, so that I from Jerusalem around about unto Illyricum have fully preached the gospel of Christ.

20. "And thus, being ambitious not to preach where Christ was named, in order that I may not build on another's foundation,

21. "But as has been written: Unto those to whom it was not proclaimed they shall seek concerning him, and those who have not heard shall understand." Paul's locomotive power and availability in an age unequipped with public conveyances, was not only paradoxical but miraculous; beginning at Jerusalem and traversing all those great countries, Syria and

Asia Minor, crossing the Ægean Sea and penetrating to the Illyric Gulf on the extreme northern border of Macedonia, down south into Achaia and far west into Rome. He was no superficial preacher, but everywhere courageously showed up the great Bible truth of Christian perfection, as he here affirms. How wonderfully courageous to spend all his life in the forlorn capacity of a pioneer, hewing his way through difficulties to ordinary minds literally insurmountable, heroically refusing to build on another man's foundation, but constantly passing the track of his predecessors, into the "regions beyond." The Christian Alliance is now doing wonders among the heathen on the same Pauline plan, refusing to halt on the track of their predecessors, but carrying the message of salvation to the regions beyond.

THE PAULINE MINISTRY IN WESTERN EUROPE.

22. "Therefore indeed I was frequently hindered from coming unto you,

23. "But now having no longer a place in these regions, and having a desire to come to you for many years.

24. "As I journey into Spain; for I hope going through to see you and to be sent forth thither by you if in the first place I may be somewhat refreshed by you." At the time Paul wrote this letter in Corinth, in the winter of A. D. 58, his arrangements were all made to go on his great and last tour to Jerusalem, to bear alms to the poor saints, having already prophetic intimations through the Spirit, anticipating the troubles that awaited him in the land of his consanguinity, and also glowing anticipations of his journey

thence to Rome, which really transpired, landing him in the world's metropolis three years from the date of this writing. The statement, "having no place in these regions," simply means no appointments out, as he was going away and could not fill them. We see from this writing that Paul contemplated an evangelistic tour into Spain. Whether he ever verified that anticipation we have no record. Suffice it to say, the Anglo-Saxons have a tradition that he visited and preached in the British Isles, of which there is at least a probability in case he did make this tour into Spain. He arrived in Rome, Feb. A. D. 61, and spent the first two years in his hired house with unrestricted liberty, under the protection of Burrus, the commander-in-chief of the Prætorian army. After the death of this friend and protector at the expiration of two years, he was taken out of his hired house and placed in the military barracks, where he wrote the Epistle to the Philippians. The presumption is that he spent but a short time in the barracks till he was tried and acquitted for want of evidence, as Festus, the pro-consul of Judea, was utterly unable to furnish any charges against him criminally in Roman law. After the great fire at Rome, it is believed that he was arrested at Nicapolis, in Macedonia, on charge of the conflagration, not that he was personally guilty of this, but because he was a leading Christian, and this grave allegation was imputed to them by the emperor, Nero. The presumption is that his second imprisonment, trial and decapitation took place in A. D. 68, thus giving an interval of about four years between his two Roman imprisonments, during which he visited the churches in Greece and Asia and wrote

the three pastoral epistles, and, for aught we know, carried out his plan to visit Spain, and perhaps went on up the coast to the British Isles, verifying the above mentioned Anglo-Saxon legend, of which we have no record.

25–28. In these verses he specifies his projected tour to Jerusalem, to bear the benefactions of Macedonia Achaia to the poor saints, and after this his anticipated visit Rome *en route* to Spain.

PAUL'S TESTIMONY TO SANCTIFICATION.

29. "I know that coming unto you I will come in the fulness of the blessing of Christ," not, as in E. V., the "fulness of the blessing of the gospel of Christ," "gospel" in this sentence being an interpolation; but the true reading is, "I will come unto you in the fulness of the blessing of Christ," which is none other than entire sanctification, so clearly and positively here attested by the beloved apostle. It is the glorious privilege of all God's children to enjoy this "fulness of the blessing of Christ," which is none other than complete expurgation of all sin, actual and original, and the infilling of the Holy Spirit. The next three verses is an appeal to the Roman saints that God may give him journeying mercies and deliver him from the unbelieving Jews, and permit him to enjoy a glorious spiritual refreshing with His faithful children in the world's metropolis.

CHAPTER XVI.

Sister Phebe, the deaconess of the church in Cenchrea, the seaport of Corinth, four miles away, is evidently the honored bearer of this letter to Rome.

3. "Salute Priscilla and Aquila, my fellow laborers in Christ Jesus, who laid down their neck for my life." We have no inspired record of this transaction. A historic legend claims that it took place literally at an early period in Paul's ministry at Corinth, before the arrival of Timothy and Silas, who had delayed in Macedonia to finish up the work. While associated with Aquila and Priscilla in tent-making and preaching, an awful persecution breaking out, his enemies seized Paul, condemning him to die and lay him down on the executioner's block to cut his head off, at that moment Aquila and Priscilla running up lay down on either side of him begging his persecutors to cut off both of their heads as a substitute for Paul's, that he might live. The executioners being unutterably astonished, as they had never before witnessed such a phenomenon, concluding that they must be Grecian gods in human form, took fright and released them all. In this wonderful catalogue of salutations sent to the Roman saints, all of whom were eminent Christian workers and matter-of-fact preachers of the gospel, we find ten women, Phebe, Priscilla, Mary, Junia, Tryphena, Tryphosa, Persis, the mother of Rufus, Julia, and the sister of Nereus. Let the people who do not think the women preached in the apostolic age contemplate these ten all preaching at Rome, and sufficiently prominent for

their names to be known in a far-off land and written down in this Pauline catalogue of salutations, sent in this grand epistle to the saints of the world's capital. As Paul had never been to Rome, you might wonder why he knew by name this great catalogue of saints identified with the work in that distant city. You must remember that as Rome was the capital, the metropolis of the world, migrations thither were frequent from all lands, like New York city, the great metropolis of the new world, where I write these pages, whither the people from every state ever and anon resort. During the twenty years of Paul's wonderful evangelistic career, preceding this writing, while he moved like a cyclone of fire through Asia and Europe, among the hundreds and thousands converted by his ministry, a goodly number had migrated to Rome. Hence he had there a large acquaintance awaiting him, who actually walked out forty miles to the Appian Forum and Three Taverns to meet him on his arrival, February, A. D. 61.

ALL SCHISMATICS AND HERETICS CONDEMNED.

17. "But I exhort you, brethren, to mark those making divisions and stumblings contrary to the teaching which you have learned, and depart from them:

18. "For such do not serve our Lord Christ, but their own stomach, and through good speaking and eulogy deceive the hearts of the innocent." This sad revelation of schismatics and heretics has flooded Christendom with delusion and destruction for ages, and is this day rampant in all the earth. Unspiritual, carnal, designing men, by their beautiful, eloquent and fastidious speeches and eulogies, bragging on the

people, win the hearts of the simple and unsuspecting and lead them away proselytes, deluded by their sophistry and beguiled into conservatism to their selfish caprices for the sake of filthy lucre, patronage, popularity, promotion and temporal emolument. The same people turn this scripture against the poor holiness bands and accuse them of creating schism, division and heresy. This is where all the martyrs died under charge of schism, heresy and disloyalty. It was true, and is yet, that the devout, sincere people, pursuant to their conscientious duty to God, are forced to separate from these carnal shepherds who starve them to death and let Satan's wolves devour them. This state of things results from the predominate power and influence of Satan in this dark fallen world, usurping the churches and passing himself for God, filling the pulpits with men of his own calling and leading, who are really these very schismatics and heretics here anathematized by the Holy Ghost. Hence if we did not separate from them, we would not only be untrue to God, but lose our souls. Therefore in all ages the persecuted martyrs and the poor holiness people have really been the true church of God, though everywhere denounced as schismatics and heretics, by the ecclesiastical tyrants, who under Satanic leadership having usurped the visible church, hurl their anathemas against all who dare to retreat away from the deadening influence of their carnal ministry. The real heretic is the one who separates from God and His truth, and not the one who separates from some visible organization claiming to be the church of God, but in countless instances signally

failing to verify a solitary differentia of the Holy Ecclesia.

19. "For your obedience is gone forth to all." This followed as a natural consequence from the fact that Rome was the capital and metropolis of the world. "Therefore I rejoice over you and wish you to be wise in that which is good, and unmixed in that which is evil." "Unmixed" (E. V., "harmless") is from *alpha*, "not," *kerannumi*, "mix". Hence the word is exceedingly strong, beautiful and conclusive of entire sanctification. The sinner has evil in him unmixed with good; the wholly sanctified man is filled with good unmixed with evil; while the unsanctified Christian has a mixed experience consisting of good and evil, engaged in an exterminating war either with other.

20. "The God of peace will quickly crush Satan beneath your feet." Paul was a prophet, here giving a cheering prediction of coming victory. "The grace of our Lord Jesus be with you." This benediction is short but sweet.

21. "Timothy, my fellow laborer, and Lucius, and Jason, and Sosipater, my fellow kinsman, salute you.

22. "I Tertius, the one having written the epistle in the Lord, salute you." This short verse is not the dictation of Paul, but of Tertius, his amanuensis, on his own responsibility. "Gaius my host, and that of the whole church, saluteth you." Paul enjoyed the kind hospitality of Gaius while he dictated this letter to Tertius. "Erastus, the chamberlain of the city, and brother Quartus salute you." While the Corinthian church was the largest in all the vast Pauline diocese, the members were nearly all poor in temporal

circumstances, with a few exceptions of Gaius, here mentioned as the host of Paul and the whole church, Erastus, the chamberlain of the city, and Crispus, the chief ruler of the synagogue.

25. "To him who is able to establish you according to my gospel according to the revelation of the mystery having been hidden through eternal times,

26. "But having now been made manifest through the prophetic Scriptures, according to the promise of eternal God unto the obedience of faith having been made known unto all the Gentiles,

27. "To God alone wise, through Jesus Christ, to whom be glory unto ages of ages; amen." In this beautiful and prolix benediction pronounced on the Roman saints, we have the phrase "eternal God." The Greek word is *aionas*, which occurs frequently in the New Testament. It is from *aei*, "always," and the participle *eon*, from the verb *eimi*, "to be." Hence it literally means being or existing always. Here you see it applies to God Himself, defining the duration of His existence (Heb. 9: 14). It is applied to the Holy Ghost, defining the duration of His existence, who is none other than very and eternal God (Heb. 9: 12). It is applied to the redemption we have in Christ, defining its duration (Matt. 25: 46). The same word defines the duration of the life of the saints in glory. In the same verse the same word is used to define the duration of the punishment of the wicked. In v. 41 it is used by our Savior to define the duration of the fire into which the wicked will be cast. Hence you see the lying nonsense of the dogmatism that would take eternal punishment out of the Bible; since the very identical word which tells how long the

wicked will be punished in the fires of hell describes the duration of both the life and redemption enjoyed by the saints in glory; the same word also describing the duration of God Himself. Hence the only way to get rid of the teaching of eternal hell-fire is to throw away the Bible. In the last clause of this benediction, "to God only wise, through Jesus Christ to whom be glory unto ages of ages; amen," I have *eis tous aionas toon aionoon*. That powerful Greek adjunct consisting of two nouns in the plural number, literally translated "into ages of ages or unto eternities of eternities," here defines the duration of God's glory. It repeatedly occurs in the Scriptures, defining the existence of God. This very same powerful adjunct tells how long the torment of the wicked in hell will continue to ascend up; *vide* Rev. 14: 11 and 19: 3.



